Copyright, 1896, by J. Stilman Smith & Co. All Rights Reserved.

LEND A HAND.

A RECORD OF PROGRESS.

Vol. XVII. DECEMBER, 1896. No. 6.

Most of our readers know that with the next number of Lend a Hand what we call a new series of this journal will begin. Eleven years have passed since the publication of the first number. In that time the studies of persons interested in practical philanthropy have taken a larger range. The organization of the boards of philanthropy and correction is generally better than it was then, and the arrangements made by the great national societies for the frequent re-union of the officers in such organizations is more and more efficient with every year. So far as the methods of relief and improvement go, the world is certainly a better world as the years have passed between 1886 and 1897.

We called this journal, at the very beginning, "A Record of Progress." It has not been our business so much to complain of the errors or faults of old times as to show, if we could, what improvements have proved possible. In the editing of this journal we have felt a certain unwillingness to give much space to plans which have not been tried. Of course such plans must be brought forward for the first time, and we have never wished to make a hard-and-fast rule

which should prevent our readers or our contributors from considering them. But considering the space at our command, and the time at the command of most of those who read, we have supposed it was better to publish here a definite statement of what has been done, even if it were upon a small scale, than to give a great deal of space or time to plans which were still experimental.

LEND A HAND has many reasons for encouragement and for pride in the success which has followed on the effort to diffuse more widely information in detail regarding the great matters in which we are interested and enlisted. The first article in the first number was an article by Miss Anna Laurens Dawes on the United States prison in the Indian Territory. I well remember that Miss Dawes asked me if I dared print such an article in the new journal. I told her that what she dared say we dared print, and she wrote for us this valuable and instructive article in time for it to make the leading article in the series which has followed. So soon as the article was published, it was read in each House of Congress, by the clerk of the House to the House, and by the secretary of the Senate to the Senate. It may be worth while to say that this was not done at the intervention of Miss Dawes's distinguished father, the senator from Massachusetts. It was done at the instance of members interested in the improvement of the administration of justice, who saw that the best method of securing improvement in one particular direction was to acquaint the members of Congress with the facts. The reading of this article in each House proved to be of more immediate importance than many speeches might have claimed. The result was the immediate passage of a bill containing a separate appropriation, from which a properly equipped United States prison was provided in the edge of the Indian Territory. The distinguished student of penology, Mr. Rounds, did us the honor to say, some years afterwards, that if all the expense and all the pains which had been spent in those years upon this journal had produced no other result, the effect produced by

XUM

Miss Dawes's article would alone have justified the hopes of the founders of this journal.

LEND A HAND owes its existence to a meeting in the city of New York, at the house of our friend, Mr. Atwater, at which were present the representatives of a number of Lend a Hand Clubs, Wadsworth Clubs, and other similar circles. The gentlemen and ladies present were determined that there should be a journal which should represent the joint action of the various Ten Times One societies existing, then as now, in all parts of the country; and they made arrangements for the publication of such a journal in the city of New York. Mr. Douglass, so well known and so much beloved as the leader of the Brooklyn Children' Aid Society, was appointed the first editor. He made his arrangements for the publication of the journal in the city of New York; but his death, which seemed so untimely, and which is still so tenderly regretted by all who knew him, removed the active editor of the journal before the first number was published. To this misfortune,—for such we must regard it,—was due the transfer of the publication office from New York to Boston, and the placing of it under the editorial supervision under which, with more or less exceptions, it has always gone forward. The determination from the beginning to enlist the interest of the women of the country, who are so largely interested in its philanthropies, led to the admirable arrangement by which, for a time, Mrs. Mary Lowe Dickinson had the control of the women's department of the journal.

From time to time, it has been evident that it had a much wider field than the interests of the societies of the Silver Cross. It has been our privilege, not indeed to rival the admirable annual publications of the national associations for charities and reform, but frequently to print the more important or more interesting papers which have been read before them. We have no right to call ourselves their organ, because they have one so good of their own; but we have tried, as we promised in the very first number that we should

XUM

try, to bring into the homes of people of intelligence in America information on such subjects which might not otherwise reach them. It is of course the fate of the reports of such institutions that most of them go into the hands of people who are, in some sort, already experts. It has been the duty of LEND A HAND, as far as was possible, to extend this circulation and to place such documents on the tables or in the hands of a larger body of people than those who would call themselves experts or specialists.

It was about the time when this journal was established that a much greater interest began to prevail in the rights and wrongs of the North American Indian. With the formation of the various state societies, we were able to publish many of their most interesting and valuable reports. To these reports we have given a circulation, as in the case of those relating to charity and reform, wider than that which is given when a document is sent only to the specialists most engaged in the matter in hand.

We have been favored from the first with the sympathy and coöperation of the directors of the very curious mission in the matter of education which the Pundita Ramabai founded in India.

We have attempted, so far as a journal not larger than ours can do, to keep even to a certain extent with the intelligent studies of specialists abroad, especially in England and in France. In the reports of the philanthropies of those countries, there is a great deal for students who wish to reform American social order to profit by. We have never been able to give as complete a digest on such subjects as we should be glad to; but we have the hope that in the future, with larger resources to be applied to this object, we may be able to reflect more and more distinctly the best light from European sources.

Within the last few years, as commerce has bound nations closer together, and as the love of peace has grown in the enjoyment of the fruits of peace, it has been more and more evident that a solution of international difficulties was pos-

XUM

sible, and perhaps probable, which should not resort readily to the arbitrament of war. LEND A HAND has done its best in attempting to convey to that body of intelligent readers who honor it with their confidence a fair view of what is gradually attained in this direction, accompanied with an expression of the hope of what is possible. As has been said above, we do not attempt or expect to prophesy in much detail of this, that, or another arrangement at which nations may arrive among themselves. But it is in our power to show how far and how fast the men of sense and wisdom advance in these directions. And we have published no articles within the last five years to which we look back with more satisfaction than to the series of articles as to the practical possibilities in what has begun to be called the cause of international peace and arbitration.

Without extending this review much farther, we have a right to say that the series of papers which, from time to time, we have published on practical phases of temperance reform have proved to be instructive and valuable, as the editors thought they would. No person has much to do with either the reform of crime, the prevention of pauperism, or the relief of poverty, in America who does not, whether he will or no, stumble over the matters of temperance and intemperance. So far as personal appeal to individuals goes, urging them to lead lives which are pure, we are obliged to leave such appeals to the pulpit and to the work of the organized temperance societies. But no person of sense can fail to see that a discussion is necessary, going very deeply down among the foundations of our social order, as to the measures the state can take, and ought to take, in restricting personal indulgence to the utmost, where personal indulgence can so often destroy the health of the individual, the strength of the community, and, indeed, the national welfare. The results accumulated in such discussion are, alas, very small; and the progress made in such discussion is, alas, very slow. But a journal like ours has certain opportunities to extend a

XUM

knowledge of the results attained, which is not enjoyed even by the special journals pledged to temperance reform.

We shall hope to show, in the conduct of the journal in the next year, that we are profiting, to some extent at least, by the experience of the past. Without speaking of details, —for it is better that we should speak by our works,—we will say that we hope to give a larger statement of the results attained abroad, that we hope that the evident progress in the great matter of international arbitration may be properly illustrated in this journal, indeed that each of the departments to which we have referred may prove valuable and interesting to those who honor us by their support. We also believe that the country at large knows, as it has never known before, that its real welfare depends on the fit consideration of such subjects, and that the study of them is to be made with diligent care, and not left to mere sentiment or to any rule-of-thumb measures, born out of temporary expediency.

EDWARD E. HALE.

RELATION OF CRIME TO ECONOMICS.*

BY DR. SAMUEL G. SMITH.

If three of the best prison chaplains of the United States were adrift in an open boat upon the high seas without food, it would only be a question of time when these Christian gentlemen would cast lots as to which of them should be killed and eaten. If three of the best prison wardens in the United States were in the same situation, it is probable, but not certain, that they would neglect the formality of casting lots and the two stronger would sacrifice the weakest to their

---

* A paper read at the National Prison Congress at Milwaukee, Wis., September, 1896.

XUM

needs. This illustration would tend to show that the criminal instinct is latent in us all; and if I am right about the chaplains, they would represent a more orderly process as the outcome of a higher evolution, while the wardens would represent more perfectly the natural struggle for existence, but in both cases the result would be practically the same.

In discussions before this Congress, we may recognize that there is a remnant of saints and heroes who have reached a spiritual development that properly lifts them out of the domain of our investigations, but the average good citizen owes at least a large share of his good conduct to the inherited social advantages in which civilization has placed him. Remove the advantages, increase the stress, and the good man breaks.

In considering the phenomena of crime, I wish also distinctly to dismiss from this evening's study the congenital criminal. If Lombroso and his school have discovered and have delineated a criminal type, there seems to be no question but that the criminal anthropologist has but a very small section of the criminal community as the material for his science. It is probable that 95 per cent. of all crime is preventable, or at least 95 per cent. of all criminals are curable.

In recent studies the criminal type has received attention far out of proportion to its legitimate importance. Given a criminal type, the members of the class should of course be imprisoned for life and made sterile by confinement, so that their class would tend to perish. But in any event, anthropological studies have not reached such scientific exactness, that even their boldest and most pronounced exponents would dare to take the responsibility of incarceration after the scientific examination and measurements of their subjects instead of after judicial determination by the courts. In other words, the criminal type thus far remains to be discovered in the prisons and not outside of them; and if the criminal anthropologist should be let loose in society to pick out criminals before their crimes, with a full table of indica-

XUM

tions and a complete set of measurements, there is no telling who of us would escape. Relegating with a word, therefore, these voluminous and very important scientific investigations to their proper place, let us address ourselves to the more practical question of what can be done with the ninety and nine good sheep who have gone astray, rather than spend our strength upon the one black sheep who never deserved a fold. Nor do I propose any complete study of the causes of crime, but rather to call your attention to some considerations which may perhaps indicate that the economic relations of crime are the most pressing for study, the most vital in importance, and the most promising in their practical application.

The criminal has been defined as the anti-social man. In order to discover his characteristics and to find out how to prevent him, or to cure him, some adequate conception of what the society is which he fights against, would seem to be essential.

It may be broadly stated that the social order consists of various permanent manifestations of the property instinct. The civilized man has multiplied his wants and has found out how to satisfy them. When his wants cannot be satisfied by his environment, he seeks to modify his civilization. This effort may result in further evolution, a revolution, or it may manifest itself in the slow processes of decay. There is here a key to the history of civilization. Should any one be disposed to question the validity of the proposition that the property idea is the most comprehensive social foundation, he must be referred to the history of the development of primitive peoples. It will be found, that not alone has the organization of a home been perhaps the most influential incentive to industry, but it will be found that the marriage relation, fine and spiritual as we now regard it, is only a transformed property right. Religion, even in its high development among the Hebrews, found its strength in the thought that Jehovah would make his people rich. And the doctrine of immortality is the most colossal property dream

XUM

that has ever haunted the soul of man. Nor in these considerations do I mean at all to encourage a merely materialistic explanation of man or of his history, for the Infinite Life teaches us to read the everlasting Gospels by the aid of visible symbols, just as the child begins to read his Bible and his Shakespeare, when learning his letters from pictured blocks in his playroom.

The property instinct consists of two parts: A consciousness of wants; and an effort, more or less successful, to satisfy them. The greater the range of wants which are recognized by men and the more successfully they are satisfied, the higher the civilization.

As the entire social order may be said to be built upon the property instinct, so it may be broadly said that all crime resolves itself into crime against property, for, not only do crimes against property outbulk all others, but crimes against persons are very frequently merely incidental to crimes against property, and crimes against public order, such as indecency and intemperance, are simply degenerate manifestations of human wants. It would seem, therefore, that in efforts of education in the schools, and of reformation in the prisons, attention should be directed to enabling the human object to satisfy his wants by means of successful and remunerative labor, and to enthroning the will and the conscience so that the wants may be reduced to the limits of possible and lawful gratification. So much by way of statement in brief of a general theory of the relation of crime to economics.

It is now time to consider some of the phenomena presented to us by the activity of criminals in their anti-social struggle, in order to see how far the propositions heretofore stated are maintained. The much discussed words, "heredity" and "environment," may really be made to include all the conditions of the criminal, if, for the sake of convenience, the word heredity be used to include all the psychical and physical elements of the individual, and the word environment be used to include all his relations, both social and ma-

XUM

terial. Where the environment, whatever it is, permits a productive and satisfying activity for the heredity, whatever it may be, the social bonds are strong.

It is necessary further, for the clear understanding of our problem, to remember the uses of the modern doctrine of subjective values, and to remember that wants are antecedent to satisfactions. The supply is created in answer to the demand.

The difficulty in securing adequate statistics for the study of crime problems has already been pointed out before this Congress by various distinguished investigators; but, even if these statistics were carefully collected with the utmost intelligence and patience, the proper use of them in deducting conclusions would still be impossible without most careful consideration of differences in government and in race. A scientific method is required to show what statistics really mean. The number of arrests does not indicate the prevalence of crime, but the vigilance of police administration. The number of convictions in proportion to the number of arrests by no means indicates the wisdom of police activity, but it indicates the thoroughness of the courts and the popular recognition of the majesty of law. And there are other considerations equally important with those already stated. A high standard of living in a complex civilization, places before the weak and unskilled temptations whose strength is utterly unknown to men and women living under conditions more simple and of a lower grade. But given a high standard of living and a complex civilization, and a great difficulty upon the part of the average man in reaching that standard of comfort, then the flood-gates of crime are thrown open.

There seems to be little doubt but that crime is increasing both in Europe and America. There has been a wide spread opinion that crime has really decreased in England, while it has been increasing in America; but whereas, in 1840 there were twenty thousand convictions for indictable crimes, in 1880 there were more than forty thousand of the same class

XUM

of crimes. In other words, while the population increased 60 per cent. indictable crime increased 102 per cent. On the other hand, twenty-seven thousand crimes were dealt with by magistrates and not in Courts of Assize in 1880, owing to change in the statutes. Beside, there is the effect upon the statistics of the various industrial schools, which have received the juvenile offenders, and there are three times as many juvenile offenders as formerly. Moreover, the length of sentence decreased twenty-six per cent. in the double decade between 1870 and 1890.

The relation of the administration of courts to crime is also asubject for special investigation. For example, murder in three great countries, Germany, England, and the United States, varies year by year in a similar proportion to the conditions of those who are accused of murder; that is to say, Germany convicts most of those who are tried, England next, and the United States is the most lax, and murders are most frequent in the United States in proportion to the population and less frequent in Germany.

Some studies have been made in the relation of pauperism to crime; but these are by no means decisive as bearing upon the theme of this evening, for the economic relation, when badly adjusted, is usually broken by crime rather than pauperism. The pauper is a degenerate, requiring quite special investigation. M. Monod arranged to give 727 beggars a letter of recommendation by which they could obtain work at four francs a day. Of those who applied for aid, 415 never came back for the letter, 138 who got the letter never presented it to secure the work. A few worked one day, a few half a day, and out of an experience with this number of persons, extending over eight months, there were only found eighteen who worked three days or more. It is quite evident that the problem of the beggar is one that must be commenced at a little earlier in his career in order to reach an adequate solution.

It might be supposed that if there be a vital relation between crime and economic conditions, that crimes would be

XUM

more numerous in periods of financial depression, but this does not seem to be the fact. In English statistics we have the bad year of 1872, in which there were 80,000 crimes against property and 183,000 misdemeanors; in the good year of 1877 there were 88,000 and 194,500, while in 1884, which was a bad year, there were 81,000 crimes against property and 183,000 misdemeanors. The five years ending 1874 were prosperous, and, according to Morrison, they show more crime against property than the five depressed years ending 1888. Drunkenness and dissipation tend to increase crime in good years, the wages being larger than the recipients are quite equal to bear. Need and idleness increase crime in bad years, the wages being too small for virtue. I am sure that this statistical reference is too slight for the deduction of a general law, but it is at least sufficient to indicate the problem.

It would seem also to be doubted that the better classes of society commit more rather than less of their share of crimes against property. Now, on the other hand, it ought to be said, that in the report of the Commissioner of Prisons for England and Wales, we find a table showing the number of able-bodied paupers in receipt of indoor relief from 1849 to 1885, together with a table showing the average number of persons in the local prisons in England and Wales for the same period, and the chart shows that as the number of paupers decrease during the period, so, in a broad way, the number of prisoners decrease, the range being between 16,000 and 26,000 paupers and 15,800 and 20,200 prisoners. These figures are given, with the discussion upon them, by Gordon Rylands in "Crimes, its Causes and Remedy."

I wish now to call your attention to the comparative statistics between the various countries in Europe with reference to crimes against property. It surprised me to find that Spain presented the lowest number, being 74 out of 100,000 of the population, and Scotland the highest number, 289 out of 100,000 of the population; that France has 121

XUM

out of 100,000, while Germany has 262, ranking next to Scotland. Ireland has 101 in 100,000 while Italy has 221. Consider in connection with these facts, the statement that the total crime in Christian England is one to every 42 of the population per annum, while in heathen India there is one criminal to every 195 of the population, and the question at once arises whether we can simply dismiss these statements with the assertion that the lower the percentage of crime, the better is the character of the population. I venture to affirm the opposite and to urge my conviction that it will be found that the most moral races are also the most criminal. Strong races have strong passions, appetites, and desires. Their abundant life flowers out in manifold attempts to secure all that seems to them good and worthy. Ambitious life seeks to find an environment more and more fit for the exercise of its power. In the case of such a people, the struggle for existence becomes more and more intense. The high standard of living upon the one side is paralleled by the strong arm of greed upon the other, which beats down the weak and the unworthy. India has a civilization many thousand years old. The fiercer passions have worn themselves out. The people who are to be destroyed by intemperance have already been eliminated. Those who are left are without thirst or the danger. The East Indian has grace, gentleness, and good manners, but the good manners of the Orient have been won at the fearful expense of the sturdy strength, which still exists in more recent and more vigorous peoples. The contrast of the various European nations will show that where the standard of living is high and the energy of the people is great, there is also a larger proportion of crime. Great achievements are accompanied by great defeats. The strong win and some of the weak steal. The distinction found among primitive peoples, between the military and the industrial types, indicates a lasting quality of race. It is true that military types are compelled by and by to go to work, but under this industrialism there still lurks a great deal of un-

XUM

tamed savagery. The Scotch Highlanders, who used to steal cattle from English lowlands, learned, indeed, to sing Psalms and made sure of heaven, but in view of their history, it is not to be wondered at that they still show the highest record for stealing in Europe. But let no one suppose that the Spaniard is a better man than the Scotchman because he does not steal. The poor Spaniard has practically ceased the struggle for existence and has few crimes against property, because the instinct of property creation in Spain is well-nigh extinct.

Let me ask you to notice for a moment the relation of occupation to crime. I find, for example, in the state of Minnesota, that about two and one-half per cent. of our crime is committed by the farmers, who are about half of our population, while persons engaged in trade and transportation, who constitute about ten per cent. of our population, commit about twenty per cent. of the crime. Now are we to believe that the farmer is intrinsically a more honest man than the railroad clerk? Must we think that working in the earth is a more moral occupation than working in an office? I think not. I have here introduced into our problem the great modern American question, *viz.*, "What to do with our cities." The complex life of the city, the comparative high standard of living which it maintains, the intensity of its manifold struggles, makes it the crucial testing place of our civilization. Here is the battle of life; here are won the greatest victories, here are suffered the most stinging defeats; here is found the highest virtue, and here skulks also the darkest crime and shame. The standard of living makes the temptations more strenuous, and the fierceness of the struggle makes weakness the more helpless. It is not alone a matter of municipal government, it is not alone a question of a very mixed population. The struggle is of the very essence of the situation. The increasing sense of duty upon the part of municipalities is doing much to alleviate the situation, although, as yet, there is no real effort to solve the problem; but the better sanitary conditions, a pure

water supply, the condemnation of unwholesome dwellings, are among the measures of amelioration, and will tend, not alone to lessen crime, but also insanity and pauperism.

But if, as I have argued thus far, the right of personal property leads to nearly all the crimes in the world, the question may at once boldly be asked, why continue the cause of human wickedness and human misery? Why not abolish private property and in the millennium of socialism find peace from all our evils? The answer is equally bold; of all crimes, the crime of socialism is the least to be endured. Better a thousand times the struggles and the defeats; better even the rags and misery, the heart-ache and sin which pollute society, rather than that the incentive for personal achievement and personal development, which has driven the world thus far, should be sacrificed to an ideal at once fair and false. Socialism is the paradise of fools, the asylum of the lazy man, the heaven of the worthless, but it is the purgatory of industry, the destroyer of high effort, and the hell of character. Into this struggle, therefore, the human life, fiercest among the greatest and best races, darkest and most uncertain in the midst of our cities, intensified a thousand fold by the complications and perplexities of modern life, with its machineries and new processes of toil, —into this struggle, I say, the race must go with the fierce joy of warriors into battle. To the conception of scientific charity upon the one side, which says to mere sentimentalism, you shall not rob even the weak of the necessity of exerting all his strength, there need to be added other mandates of social reform. There must be an education which will prepare our youth for the civilization, which they are compelled to inherit.

Fine idealisms about culture for culture's sake are all very well, but men who still live in the body, must walk with their feet upon the solid earth, and our education, which has too often satisfied itself with the mere blossoms of beauty, must also ripen into fruit of actual service for practical life. It is a terrible thing to teach a boy Latin and not teach him

XUM

how he must earn his bread. The illiterate are in excess out of all proportion in the ranks of the criminal, but the proportion of unskilled boys and young men, who have no knowledge of any wealth-producing business, is vastly more. And do you ask me, if the conscience has no place and if there is no moral side to this question? I respond by asking you what you mean by morals? If morals be not right conduct, both leading to and manifesting right character, I know nothing of the subject. The fine memories and beautiful sentiments are not morals. Man is made of sterner stuff. There is nothing more moral than hard work. There is nothing more invigorating to character than hard work, successfully and adequately paid, for successful work not alone produces the means by which the desires of the body and mind are gratified, but is in itself a restraining of unlawful desires, and a means by which the will is enthroned and the conscience given voice. The application to the training of the young is so manifest that it need not to be pursued. Equally manifest is the application to the entire *régime* of prison discipline. Toil, obedience, intelligence, skill, and physical development, are the results required at the hands of the prison authorities.

The boy who has committed his first offence, should not step out of the prison doors until he is so taught that he is fitted for successful labor, and so instructed and reorganized, that it will be easier for him to be social than to be anti-social. This is reformation. The great trade schools of Elmira, New York, are a model in the economic adaptation to the criminal. The prisons of Paris in the variety of their industries and in the success with which they are pursued, have also many lessons to teach us on the subject of productive prison labor. I cannot close without saying, that not alone is it necessary that men should be trained to toil, it is also necessary that society be so constructed that toil shall receive its adequate reward. It has been discovered that as governments become steadily free and are participated in by the people, their institutions become secure. There is no

XUM

European life so in danger as that of the most irresponsible monarch. The same law is universal. Let those who would silence the voice of public discontent; who would down mob rule; who would secure public order, simply see to it, that it is to the highest interest of the vast majority of the people, to maintain existing institutions, and those institutions will be secure. But if the time ever comes when the social order stands for injustice, if the time ever comes when the people believe that the greatest thieves live in palaces rather than in the jails, the day of doom is not far. The industrial fabric to be secure must also be just and free.

Society can never eliminate the ordinary criminal, or reform him, if she is suspected of being essentially criminal herself. Instead of a battle between organized labor upon the one side and trusts, monopolies, and corporations upon the other, the time has come when all our people should study the first principles of self-government. It still remains true, "that righteousness alone exalteth a nation." Reverence for the private rights of some can never obtain, unless there be also reverence for the private rights of all. When it becomes a part of the public consciousness that every man's desires must be limited to his fair share of the common production of labor, we shall have created a social condition less fruitful in breeding criminals.

IN HIS NAME.

BY EDWARD E. HALE.

[I have been requested by more than one friend to put into print the first draft of the story "In His Name," from which the Ten Times One Societies took their well-known badge of the Maltese cross.

The genesis of this story was this. I had promised the children of the South Congregational Sunday-school that I

XUM

would tell them a story on Christmas day. I meant that this story should be an illustration of the life of Christ in the daily work of men. Of such life there is no nobler example than the work of a country doctor, going about in a circle of twenty miles diameter, to lift up those that are fallen down, to open the eyes of the blind, and in general to cure the sick. But I did not believe that I could interest little children in the detail of such work. I therefore gave to the example a costume which I could manage more easily than I could manage the details of our daily life. An artist of more skill than I would make a better story if he took the country doctor of New England to-day and made him his hero.

Starting with this idea, I wrote and read to the children the story which had then the name, "The Story of Jean Waldo." It had a text, as became a sermon: "When they had opened their treasures they presented unto him gitts, gold and frankincense and myrrh." It was read to the children on Christmas Day, 1872.]

THE STORY OF JEAN WALDO.

Of all the pictures of the Nativity of Christ, that which I know best and love best is Murillo's.

It represents the stable as if it were a stable. The ox and the ass and the sheep seem to know the service which the new life is to render to them. An old woman has brought her eggs to offer them as her present. The coarsely-dressed shepherd bends in his rough sheep-skin to render his homage. One is not dazzled by the presence of kings or wise men. There is no gold, no gems. So the picture shows what is the truth,—how the new life makes the most simple service to be as grand as the most careful. And it shows too how the new life unites one and all in the same enthusiasm of new-found love. I suppose that this is to be always the lesson of the birthday.

This lesson is illustrated for us, after the fashion of the

ages of persecution, in a parable which I will read to-day. It is a story of the early days of the Waldensian church, the Protestant church of the thirteenth century. The legend of Jean Waldo of Lyons, who is not to be confounded with Peter Waldo of Lyons, describes him as a linen merchant of that city at the time when the religious communion known for centuries as "The Poor Men of Lyons" was gathering. Jean Waldo interested himself but little in the new sect. He knew there were such people. He knew but little more. With his wife and his daughters and his only son he went on stated festivals and on the Lord's Day to the church of St. John; twice a year he confessed, went through penance as the confessor ordered, and received the sacrament in the mass. For the rest, he distressed himself but little about quarrels as to religion. There were priests as bad as Peter Waldo said perhaps, but it was not for linen drapers to sit in judgment on priests. There were bad linen drapers too. There were bad butchers. There were bad men in all callings, Jean Waldo said, and he would take care of himself if they would take care of themselves in their turn.

The joy of Jean Waldo's life, and the joy of the life of Madame Gabrielle, his wife, was in the beauty and freshness and loveliness of their daughter Félicie. She was well named Félicie, the happy, for she was a sunbeam in the house, in the warehouse, in the workshops, and in the courtyard around which these were arranged. Jean and Gabrielle Waldo were waked in the morning by her singing, and many a time, when Jean Waldo was driving a hard bargain with some weaver from the country, the mere sight of his pretty daughter as she crossed the courtyard would turn his attention from his barter, and he would relax his hold on the odd sous and deniers as if he had never clung to them. And Félicie was the joy of the neighborhood as well. The beggars loved her, the weavers loved her. She could come and go as she chose among the fillers and their wives and children; there was not one of the country people that came in with their webs but would wait to get a word with her, and

XUM

many was the rich farm in the valley in which Félicie had been made to feel that she was quite at home. Félicie was the queen of the household and of all around.

And so it was misery of miseries to Jean Waldo when, as he came home one evening from a long session of the Draper's Guild, he was met by his wife in bitter agony, to learn that Félicie was sick, and, as it seemed, near to death. She had been poisoned. Gabrielle Waldo had a little of the conceit of domestic medicine, and she had undertaken to brew a posset for the girl, who seemed to need medicine as little as the larks. But some mistake had been made in the collection of the herbs, and in place of the simple tonic which Madame had prepared, she had given to her child a draught which was burning her like the very fires of hell. The poor creature was begging for water, writhing in pain, holding herself from shrieking only by terrible effort lest she should distress her mother, but suffering in such agony as it was terrible to see.

Jean Waldo had been sent for vainly, and scarcely arrived before the leech, or man of medicine, who had been sent for also as soon as Gabrielle knew the mistake she had made. And the self-poised merchant, usually so well satisfied to take care of himself if other people would do the same, was beside himself when he saw his daughter's agony. Eager to do something for his child, he himself was starting for Giulio the Florentine, whose skill must save the girl if she were to be saved, when the leech met him on the outer stair. He was followed by a blackamoor slave, who brought the panniers with his elixirs, lotions, and other medicines. The Florentine was not long in checking the agony of the girl by compelling her to drink some sedative which, at the least, made torpid the system of her body. But it was clear that he watched the sleep that followed with anxiety equal to that with which the others had seen her suffering. And as hour by hour of that winter night ebbed by, it was clear that the physician was less and less satisfied with the poor girl's pulse and with her breathing.

XUM

"Tell me what to do," said the broken-down merchant, whose distress was all the more abject in proportion as his conceit had been more haughty. "Tell me what to do,—where to send. Do not count the cost, Sir Florentine. What is money to me if this child should die?"

"And do you think we can buy life?" was the proud reply of the young man. "Do you not think I would not do for the beggar of the gutter what I do for this child?—or that I could do more for her if she were the daughter of our King? God save him! Know, sir, that her pulse is failing. As you see, she is in no pain. But as you see too, she does not rally. I had hoped that before this she would speak to us again." And then, after a moment, he said, "I wish my master were here."

Jean Waldo caught at the words. "And who is your master? And where is he?"

"My master is one whom your priests do not love. They have hunted him from Lyons; they would be glad to hunt him from France. He reads the sacred Scripture too much and too well for them. Just now he is hiding in the mountains yonder."

Then Jean Waldo knew that the master of medicine must be one of the heretics who had been bidden to leave Lyons, under pain of death if he returned, by an edict of the year before. Jean Waldo had cared little about the edict. He had only said, "Why must a man of herbs trouble himself with the affairs of the priests? Why does he not mind his own affairs, as I do?"

But at his daughter's bedside Jean Waldo was in another mood. Just now he wished this learned Italian to care for his affairs, and to care for them to the very bottom. And he caught at the young man's words to say, "Could you not send for him,—and send in time? Can you not write for him?"

"I will write if you will send," said the Florentine; and he sent this letter:

"Here is a child dying because she has drunk cicuta and

XUM

hyoscyamus, hemlocked-leaved œnanthe. If you can save her, come for the love of Christ. GIULIO."

And at the bottom, the letter was signed with the sign of the cross of Malta.

The wretched father seized it the moment it was addressed, rushed down through the warehouse and knocked at the door of the most resolute and hardy of his weavers, a man who in street fights had again and again led the weaver's apprentices in the victories over the dyers.

"Prinhac, my daughter is dying. The only man that can save her is this Italian who is only five hours away. Prinhac, as you love me, take this paper and bring him."

Prinhac was but half awake, perhaps. The enterprise was not attractive, nor did it seem as if his employer counted wisely when he relied on such love as the weaver bore him. Prinhac asked some hesitating questions. "For the love of Christ, do not stay to argue," said the poor old man. Without knowing it, he struck a chord in using the sacred words, and in an instant the man was on the floor. "Who stays to argue?" said he. "Do you see that your black stallion is saddled, and by the time that the horse is here, I will be ready to mount. Love of Christ, indeed! And who says I tarry when I am invoked *in his name?*" So the brave fellow took his message, received absolute instruction as to the Italian's hiding place, and was away.

The legend goes on to tell in detail the history of the message. Before the day dawned the weaver had advanced twelve miles upon his way, when his horse, too hardly pressed, slipping upon feet which were balled with ice and frozen snow, slid upon ice half concealed, and fell heavily upon the rider. The outcry that he made called a group of peasants to his aid, who lifted the horse, only to find that he had broken a leg, and the rider to find that his foot was crushed. The brave fellow made no complaint, but said: "One of you then must take my message. Who wants to earn fifty sols by carrying this bit of paper to the doctor who is hiding in these hills?" But the clowns stupidly

XUM

shook their heads and turned away. "Are you frightened then," said Prinhac, laughingly, "or are you thinking? Know that this is life and death. Is there no man who will take this scrap of paper for the love of Christ?"

"You should have asked that before," said the oldest man in the group, who till now had said nothing. "Begone, the rest of you till he can tell me his message." And as the peasants retired he listened to the other, and left him, saying: "This was a noble horse of yours, but the Arab that will take me for the next hour could give minutes to every horse in the King's races and win every wreath after all. Come, now," he called to the others, and was gone.

He had ridden the Arab an hour when, as he descended the hill, he saw the draw-bridge up and the way over the river crossed by a heavy gate. The wardens saw him as soon as he saw them. But it was enough for the rider to make the cross of Malta twice in the air with his whip and the draw-bridge fell and the gates flew open before he reached them; and when he reached them only two pikemen barred his passage. "It is for the love of Christ," he said, not reining up his horse, and they saluted and he passed on.

So he came to the church of Meximieux. He rode quickly to the door and entered the church while the mass went on. He scanned the kneeling worshippers, noted one whose head was hid in his hands, bent over him and whispered, "for the love of Christ," and the man started and joined him in an instant. A moment more and the villager said to the rider, "Wait for me at the mill yonder," swung himself over the hedge stile and was gone. But at the mill he reappeared, mounted on a fresh horse in turn, and took the missive. He, too, had pressed his horse an hour when he doubted of his way. He, too, knew that life and death were pressing, and called a group of children to him. "Which of you can tell me the cross road to the village of Allynes?" But the children were dull and shy and did not answer. "Not one child for a bright silver charm?" and he held it up before them. Not one. "Can one child do it for the

XUM

love of Christ?" And they all started and cried, "Moi!" "Put your foot on my foot, fairy. Up." And his little guide was before him on the saddle.

With her he rides till there is no road further, across the flank of Mount Louisandre. The road stops at a blacksmith's forge, where are gathered rough charcoal men and iron miners. "Can any man tell me where the learned Italian, Doctor Calpurni, lives?" No man understands the language in which he speaks. He tries his German. It is not theirs. He speaks in the Swiss dialect, but they do not make him out. He takes a bit of charcoal and draws on the wall the Maltese cross and writes underneath, "*Amore Christi*," for the love of Christ, in Latin. The symbol was enough without the word. A miner who looked as stupid as an idiot leads him out from the shed, draws his finger across an hour's mark of the slate dial plate which is fixed there, and implies by signs that he is to wait so long, and is gone.

An hour among those taciturn savages, and the idiot returns with the exile. Ten words explain to the Doctor the position. He has the fatal scrap of paper in his hand. To the messenger he says, "Lyons bids me leave Lyons on penalty of death, but there are orders which one obeys when one disobeys Lyons." And he shows them that the sun is exactly in the south, the shadow of the dial lies on the mark of twelve. He mounts the horse, who stands impatient, and is gone.

At each relay on his quick ride he meets the messenger of the morning, exchanges no word but the word, "the love of Christ," and leaves his tired horse for one refreshed and eager; from the weaver he receives Jean Waldo's eager injunction that he must enter Lyons before sunset, and, in fact, crosses the bridge into the town as the early winter sun goes down.

He calls two boys who are playing goff under shelter of the guard-house. "Who will show me Jean Waldo's house?" They are as stupid as clams. "For the love of Christ, show

me the house and show it quick." They are both eager at his side.

He rides into the court-way. He leaves the horse with the boy who had mounted on the saddle with him. He enters without knowledge, and the young Florentine, his own pupil, takes him to the girl's side.

"Her pulse still fails. Her breath grows thicker. As you see her she has lain since midnight."

Giovanni Calpurni does not touch his patient with his hand. It is yet too stiff and cold. He listens to her breath. He draws from his breast an elixir, which he bids his pupil warm, and which, almost in drops, they force between the lips of the unconcious child. Nor is this help in vain.

But the story ends when Giovanni, the skilful Italian, bids Giulio, his pupil, fetch with what speed he might, a new preparation distilled in three years for the first time by the most learned alchemists.

"My master, since you left Lyons, no adept within these walls has had the secret. Nor had Lyons the mechanism if she knew the mystery."

"No one?" and he counted his old companions. All dead—or in exile. "And is there no curiosity about our work—no prince—no college—no convent?"

"There is the Abbot Bernhardt, the House of Ainey—but we could never ask him."

"Boy, we are bidden to ask and we shall receive. The monks of Ainay are those who sent me into exile and obtained this price to be set upon my head. Let us try their abbot."

And he wrote these words:

"My Brother.—Give to my pupil what he asketh of the Elixir of Life of the formula of Arnould. Christ needeth it for a girl between life and death. Give for the love of Christ.

"Thy brother,

"Giovanni Calpurni."

The pupil goes to the convent. The Abbot is celebrating vespers. The pupil forces his entrance by asking it for the love of Christ. He breaks in on the Abbot at his prayers for the love of Christ. The Abbot reads the line which shows that the arch-heretic trusts to him his life for the love of Christ; he leaves the mass unsung for the love of Christ; fulfils the prayer of the physician for the love of Christ, and, blessed by the love of Christ, the adept's pupil returns to the bedside with his treasure.

And at midnight, just as the chimes of the Virgin and St. Michael and St. Martin and St. Nizier, St. Pierre and St. George and St. Just, St. Polycarp and St. Paul, and every church in Lyons ushers in the Christmas day, the maiden Félicie sits up in her bed, looks around, and asks where she is and who are those strangers.

And he delivered her unto her mother.

On the twelfth day after, to celebrate the perfect recovery of his daughter, Jean Waldo made a feast. And he called every one who had aided in her recovery. At the table sat every maid and every scullion in his household, sat the grooms who curried the horses which that day sped so well, sat poor Prinhac with his bandaged foot, and every messenger who in turn bore the missive; sat the quick guardmen who lowered the drawbridge: sat the children who only showed the way; sat Giulio, the Florentine, and the page who had run with the first message to Giulio, the Florentine; and at the right and left of the master of the feast, there sat the Abbot of the convent and the Italian sage. And before the feast began the Abbot asked God's blessing for the love of Christ. And then, before the tables were served, Jean Waldo broke a loaf of bread that was before him and asked his guests each to eat a crumb, and filled the cup before him and asked each of them to drink of it "for the love of Christ," he said, which has been enough to make us one in the Father's service, that you might all unite in giving back to me my child, as he gave back his daughter to Jairus there in Galilee.

XUM

"My friends," said Jean Waldo, "you know me as a hard man who wanted to take care of himself if others for themselves should care. But on the eve of Christmas I consecrated my life to God. A hundred of you were praying and striving that my Félicie might live. And to the good God I made this vow: Lives she or dies she, I will live henceforth for those who are striving for her and for me." So the feast of Twelfth Day began. And with the kiss of love which the Abbot gives to the persecuted adept when it was done, the story ends.

It is only a story, and a story of a mythical time. But much of it we know happened once and again in those dark days. There was just such devotion, just such sacrifice, just such love. In those days? In these days. There is just such devotion, just such sacrifice, just such love. While I read these words, the gentle eye of a Saviour's love is watching more than one adept who has no motive but that which these men called the "love of Christ." He is speeding across the hills and through the woodlands of this cold New England, bearing life as he goes on his daily ministrations to some girl or boy as dear as was ever Félicie in the Christmas of to-day. And he, and those who lie sick, and we who are well and happy, are depending each of us on the unbought service, on the tender, unselfish devotion which the Prince of this day enjoined and made possible. It is at his word that the little children become willing, that the stupid become ready, that the walls and fences of division fall, that dumb idiots stand in their places, and quick adepts stand in theirs. It is the love with which he enlivened life which makes our life entirely new.

That love we celebrate to-day. It is with a song, it is with a wreath of holly, it is as the shepherd's mother gave an egg, nay, it is as the stable-boy shook down the straw into the manger for the baby to lie upon, it is with our simple carol or with our humble story that we bring our offering.

XUM

INDIAN AGENTS, WHAT SHALL WE DO WITH THEM?*

BY HERBERT WELSH.

I think that in approaching this subject perhaps it would be well for us to remember the general conditions which brought about the agency system. I will endeavor to sketch those as I saw them, and I think that perhaps the great majority of those present will agree as to the general facts expressed. We must remember that the Indians, by the gradual occupation of their country, were brought into a state of greater and greater friction with the whites. Constant conflicts ensuing, it was found necessary to limit them to reservations. This was a necessity at the time from which it would have been impossible to escape. The game was rapidly disappearing. It was necessary that a great majority of those who had subsisted upon the buffalo should be temporarily fed in some other way. These people were entirely separate from us in every respect. They were in the condition of the primitive people of the stone age. That represented a high state of civilization which was flowing all around about them, and pressing upon them in a way which would have been utterly destructive. So the creation of the reservation, the evils of which we have clearly seen, was a necessity. It was necessary that some definite line should be drawn for a time between various Indian tribes and the surrounding people, otherwise they should have been destroyed as we see, even now in some instances, is the case while the system is being abandoned. It was necessary to keep them from liquor, from the broils and troubles which spring up between them and the whites, so that we may look upon the reservations very much as the temporary nursery of the In-

* A paper read at the Mohonk Indian Conference at Lake Mohonk, N. Y., October, 1896.

XUM

dian. It stood to the Indian for a given period as a nursery stands to the child. A nursery is a good thing for a while but we do not keep our children there indefinitely. That I think is a fair analogy.

Now, how is the government to be represented upon this area of territory which seems to me precisely like an island completely surrounded by a sea of white civilization? What are we to do? We have put there a representative of the government, an Indian agent. We have given facilities for missionaries to do the work there in trying to build up the character of the Indian. We have introduced a school system which is reaching a very high organization as compared with its condition twenty years ago, and for which we are spending a large sum of money. We have then these various forces of civilization working upon the Indian within the limits of the reservation.

The next most necessary thing to do was to ask the government to introduce a system by which its employees might be persons of the best intelligence and personal character so that the enterprise undertaken by the government might be successful. We therefore asked that the merit system might replace the spoils system in the Indian service. We recognize the reservation as only temporary, and I for one think that in reviewing the past history of the Mohonk Conference, some of us have been disposed to exaggerate and over-emphasize the real difference which existed among the friends of the Indian on that subject. I do not think there were any friends of the Indian who anticipated holding the reservation as a permanent thing. There were persons outside who represented this view. It was maintained by such men as Dr. Bland of Washington and others, who did feel that the reservation should be permanent, that a wall should be built up between the white men and the Indian. But there were no friends of the Indian known to me—and I will refer you to our reports—who took that view that it was to be a permanency. We recognized that that sea of white civilization was beating on the shore of that island reserva-

XUM

tion and that the reservation was bound to diminish and disappear. We asked from the beginning that the Indian's character should be so built up by the church getting hold of his heart and life, that his knowledge of industries should be built up by his being taught to cultivate the ground and in other ways that he should be strong enough to stand when the change came. We hoped that a better class of Indian children would be brought up who should go to our great Eastern schools. I think that our conception from the beginning was a system which would use the reservation simply as a temporary nursery with the idea of getting rid of it as soon as we could adopt a system which could get rid of it.

You will remember how this Conference was in favor of breaking up the great Sioux reservation and stopped the first effort to sell half of it for inequitable terms and obliged the commssion charged with that duty to sell equitably; and how with our coöperation and help, that great reservation has had about half of its territory taken from it. We looked upon the reservation schools and the Eastern schools as mutually helpful. We never anticipated any antagonism in these two lines of work. It was after all the same which was going on in various localities, the great Eastern schools dealing with as many children as they could, giving them the higher training and better knowledge, then sending them back under circumstances which were decided, in each individual case, to lift up the remainder of their people.

We felt that it was necessary to break down the old spoils system by which each party used places among the Indians and in the service generally as spoils. We worked hard for the introduction of the merit system. Finally we got it. We got at first seven hundred school teachers and superintendents brought under that system, so that those who were placed in these positions should not be selected for partisan reasons but for fitness to do their work. I think that every one will have to acknowledge that whatever faults there may be in the details of that system, that it is infinitely better

XUM

than it was before. It is far better that a teacher shall be appointed, not because Senator So-and-so desires it, but because he is capable of doing the work. I think there is a great concurrence of opinion on that subject.

We have worked along on those lines and now we have not only got the merit system introduced but largely extended over the service. So far as we can look at the results they are good and wholesome. The new method is opposed in many cases by persons who have gone in under the old system and sometimes new employees are made uncomfortable, but I think that it is the general testimony that there is an advance.

In reference to the agent himself, we do not want a system built up which shall keep the agency as a permanency, with an agent whose power is maintained from year to year. We desire that as the surplus lands are sold, as the Indians are brought to a clearer conception of civilization, the agency shall pass away, but in the meantime it is desirable to get good agents who shall as quickly as possible bring the Indian to a degree of civilization at which he shall be able to do without the reservation. How are we to do it? We have shown that we are able, by asking the various presidents to act upon the general principles of Civil Service Reform, to adopt the merit idea in practice. That means that they should not turn out an agent because he has been put in by the previous administration. If an agent is doing good work he should be supported, and if he is not doing good work he should be turned out. We desire that he shall be a good, faithful man while there. That is all we ask. We ask that they shall be appointed according to the spirit of the Civil Service Reform. We should be very thankful to Mr. Secretary Hoke Smith for a great many advances in that direction. There were several cases where he retained men who were put in by his predecessor, and several cases where he re-appointed men who had been turned out of office. Major Steele, I think, was one. So there is a recognition of that principle. I do not see how we can depart from

XUM

those general lines. This is not the enunciation of a new policy. It is the steady pressing forward of the old policy for which Mohonk has always stood.

Take the speeches made yesterday and the facts brought forward by such speakers as Miss Collins, Mr. Young, Bishop Whipple, and Bishop Gilbert. I think those speeches show the great moral work which is going on in reservations, which is going on in those sections of country where the Indians are kept by themselves, so that we may feel that most valuable work is being done there. How is it to be continued? By studying the facts of the cases as they come up, by following up our regular policy, by keeping our hands very carefully on the facts as they develop, by getting a sound, true theory, by looking on the reservation as a temporary necessity, but one that cannot be altogether dispensed with at present with safety, by following the idea that surplus lands should be sold. I would like to see them sold as fast as possible.

Another important thing that we must do is to prevent the destruction of the Indian through the selling of firewater, the "devil's blood," as the Delaware Indians used to call it.

Then the work on the reservation should have a definite relation to the work which is being done in the East. Captain Pratt told us last night that a large number of his pupils had to be sent back. He regretted it honestly and truly. But that is the great fact we have to face. If it is true that they have to be sent back for one reason or another, then we must try to make these reservations, while they last, as good as possible, so that the returned Indians who go to them shall have a chance there. How? By keeping in close contact with them, by finding out their difficulties, by taking up the little difficulties at which Miss Collins hinted, and by systematically trying to remove them. It is an evolution that must be looked to to take the reservation out of existence.

I think when the new president comes in, that the way in which we are to carry forward the civil service idea in the ap-

pointment of new agents, must be very largely by public opinion on favor of reform. That is the most powerful means. In all the ways open to us we must go to the new president and say to him, now those who call themselves the friends of the Indians have built up this degree of civilization in the treatment of the Indians and they have created a certain structure of public sentiment, and we ask now that the godly edifice shall be destroyed. I do not believe any one will dare to destroy very much of the edifice which has been built, and we must press upon those lines. I would say in connection, there is no new policy that should be formulated. What is needed is a certain radicalism on conservative lines. The different sections of the work must be brought into closer relation. Let us do our work harder with the old tools that have proved serviceable.

Dr. Hailmann has written that there is an increasing union of sentiment between the Eastern and Western schools. He is the representative of the great advance in the Indian work. His report will produce a great impression on your minds. You will feel that it is the report of a very wise, thoroughly-trained man with a deep knowledge of human nature seeking to take the newest appliance for the civilization of the Indian. Notice one of the things he has done. That is to bring the Indian schools into closer contact with the whites. Wherever those schools have been lifted up to a high enough plane to justify it, he is trying to bring them under the care of the educational institutions of the states in which they are. Do you not see how the question is continually in process of solution and how many of those difficulties are melting away and how these people are being gradually brought into closer connection with our national life?

This is nothing new. It is like the Gospel. The interest of the gospel of Christ lies in the profound wisdom there is in it. The more we study it the more we find that it has in it all the conditions of human life. We are inspired by that wisdom, led along those lines. These are the lines that we should follow out. Let us follow them to their conclusion.

XUM

Let us not only say that the reservation is to be broken up, but let us put fire and spirit and life and thought and hope into the whole machinery of the Indian work, conserving what we have got and asking the new president to keep that and to give us something more to boot. That is the way in which the island reservation shall be merged in the general commonwealth sea which beats about it.

TRAINING OF THE INDIAN.

From the report of W. R. Hailmann, superintendent of Indian schools, dated September 26, less than two months ago, we quote the following. Speaking of training pure Indians and "white Indians" he says:—

"It is my observation that the Indian boys need no more reforming than the white boys. I may go further and say that in certain directions they do not need so much. The vicious element in an Indian school is invariably traceable to those boys who have 'white' blood in their veins. And nearly every one with whom I have spoken on the subject has substantially remarked that he would rather have charge of six full-blooded Indian boys than half that number of mixed bloods. I can most truthfully and emphatically say that this is my conviction, which has come to me by my experience. Nearly always when trouble happens, the white Indian boys are the instigators and promotors. It is the white Indian boys whom it is harder to control; the white Indian boys who require more and severer discipline. Some may say, 'It is because they have more sense.' I say, "No; it is because they have less sense, but more meanness and defiance and disrespect.'"

Further along the report treats of the moral status of the Indian from his own standpoint. Miss Annie Beecher Scoville of the Hampton Institute says:

"The Indian of to-day is no more the primitive Indian

XUM

than the Italian is the old Roman. In the Indian of to-day we meet a man whose mother taught him one creed, his teacher another, and broken laws and customs and conflicting forms of life still others, while the instinct for self-preservation taught him to steer among them all and take from old and new that which pleased him most. It is from this man of makeshifts that the race is usually judged, and it is not just to our intelligence nor their record.

"If we are to know the moral status of any man from his own standpoint, we must first know what he believes about his origin and his relation to a power above him, that is, his religion; what he believes to be his relation to his neighbor, that is, his common law; and his knowledge of the phenomena of this world and their causes, or his intellectual status. On these three lines and their union in life do we decide of all men their standing in our eyes, and to look at God, man, and nature as any other man does is to grasp his status. To do this perfectly is impossible; to strive to do it is the religious and intellectual duty of every one of us. How shall we do this for the primitive Indian?"

The report then goes on to say that this is done by discovering and studying the stories of the many different tribes, told by the elders to the youths, transmitted by the mothers to their sons.

"We can trust mothers whether red or white, to teach their children the best they know—and here it is, worship, courage, charity, and loyalty. But beside the teaching of the mother we must consider what the boy learned in the daily life of the village. His people were mirthful, witty story tellers, their satire vulgarly, but unsparingly, pointed out that evil could not be dignified and whosoever practised it was subject to ridicule, while to ridicule a sacred object or worthy act was a punishable offense.

"Thus we see that prayers, heroism, and self sacrifice as well as the grosser elements of life were taught the young barbarians by the story teller around the camp fire.

"Going to the people directly is the most interesting way

XUM

of collecting material but we have to be constantly on our guard lest they give us what they have acquired from the whites. On asking the school children what laws they had like the ten commandments, one boy said quickly, 'I do not know any place where they said to an Indian "Thou shalt not steal," but I know when the young women cross sticks on a pile of wood in the field, no one will steal,' and by following up such customs we pick out the moral law of the people.

"Skill and work are always honored. Each man, with his wives, must provide for the home, house, food, clothing, weapons for use and comfort as well as give feasts to his friends and help the church and state, if such we may call the great sacrifices.

"A respectable Indian was honest in word and deed. The sign for a good man and the sign for straight and true were usually the same, while sticks crossed on a pile of wood was the only protection necessary.

"We think of Indians as savage and fierce, but their stories are full of laughter and courtesy. No one interrupted his neighbor, passed in front of another or a sacred object, or failed to return thanks. Young men who rode about the camp and 'showed off' were *hopos* or rowdies, and good temper in the camp was insisted upon.

"We might tell stories from every tribe enforcing love and service to neighbors, or courage, skill, and reverence as being the essential qualities of a good man. The characteristics of a bad man are given emphatically by the stories as greedy, cowardly, lying, stealing, filthy; such as were all these or part of them were bad and could not receive honor from their people. Their signs sum it all up when, in describing a good man, they raise the hands to Heaven and make the sign of clean. A man who was clean-handed in God's sight, to such and such only do the folk lore and traditions of their race ascribe honor.

"Summing up all, we are impressed with these as points in a good Indian's character. He recognized and sought

help from a power greater than he was; he felt himself bound to help and serve others at the cost of himself; he must be skilful and honored skill in others. These three points are fundamental points in character, for they mean of a man his religion, common law, and intellectual standards, and measured by the rules of our own race, these are true and straight in Indian character.

"Now no one unwilling to make a comparative study of other primitive races, of the Jews at least, to learn the manner in which mankind has grown from the animal God-ward should try to judge the Indian. Are you willing to believe that Abraham and Jacob--crafty, warlike, with a touch in their blood that inclined them toward human sacrifice; David cruel and fierce and bloody—walked with God? Then in his degree did this barbarian who boldly raised his face to heaven and claimed that in God's eyes he was free from crime, walk in friendship with his Maker and justice toward his fellow men.

"I know many will marvel that the Indian can have such laws and ideals, but how many Indians who meet the whites on the frontier could believe that the Scriptures are the foundations of our civilization?

"It is not for this paper to explain the popular beliefs of Indian character, such as his cruelty and treachery, but it is very suggestive to find that folk lore condemns these things utterly save toward an enemy—perhaps that is why the whites have always seen them.

"To claim that the Indian status in religion, law, and intellect was good, is not to claim that he can cope with the life of to-day successfully. The most perfect athlete of the Iliad would have died a consumptive if suddenly jumped four thousand years into a modern college; the stoutest Teuton of them all would have drunk himself to death if flung into New York from his native woods. In the successful bridging of these four thousand years between the Indian and the white man lies the solving of the Indian problem."

XUM

PRISON LABOR.

BY CHARLES E. FELTON.*

At the meeting at Chicago, the detail of prison management, including prison punishments, was largely discussed; and especially was the prison-labor question. The friends of contract labor in prisons for adults largely outnumbered those favoring both the public-account and the piece-price systems; but no vote was had. The agitation of that question, by labor unionists, politicians, well-intending reformers, and others, and by newspapers, has nearly brought about, as we now see, the results then anticipated by those who were opposed to radical interference with the systems as they prevailed in different parts of our country, and has rendered the labor of prisoners non-remunerative, and not reformative; and one state, New York, by recent constitutional enactment and legislation, will soon place its prisoners in condition of almost total idleness, so far as productive labor is concerned, at least for awhile. The over-zealousness of the friends of prison reform, not prison wardens, largely contributed to this result. Is the discipline in our prisons less faulty for reason of the change? No. Do we find that a larger number of inmates have been reformed, or that there is a smaller percentage of recommitments for that reason? No. And has not the public treasury been injured, without compensating benefit to society? Yes. And has much aid been given to outside industrial enterprise by the changed labor methods within prison walls? No. Nor is it sufficient that the public-account system is the best,—wardens do not have confidence that they will receive from legislative bodies or appropriating boards the continued support necessary to the successful carrying on of prison industries under it. In the past, large industries were established on

*Extract from a paper entitled Prison Problems, read at the National Prison Association at Milwaukee, Wis., September, 1896.

public-account, in prisons, by legislative action, only to be destroyed by after legislation,—the net loss, for such reason, being enormous; whereas, had the industries been continued, good results probably would have followed. Public sentiment is too fickle, and legislative enactments conforming to that fickleness are too frequent, to make success possible; hence, the public-account system—the only true system—is in paralytic condition, largely from the cause.

Over-zealousness in regard to proposed prison-labor changes,—the wish to destroy the contract system, without first having made other sufficient provisions,—has been a deterrent to successful management; hence, in so-called contract-labor prisons, labor is now let at prices far less than those formerly obtained; and no one, not even the contractor, has been benefited. Nor has the piece-price system given superior results,—the effect has been, less quantity in work, greater expense, less reward, frequent idleness, and infinitely more care to the management of the prison; and the public account, which I recognize as theoretically the true system, if it could be carried on in its integrity, is embarrassed by the warfare of political parties, and the causes before stated, to such an extent that, in no instance of which I have knowledge, save where it existed prior to 1884, does it reap satisfactory reward as a continuing industry, having reformative influence; and I fear it has not come to stay, as it has not, in prisons for adult convicts, become a recognized factor in the reformation of prisoners. No one system has the favor of the public; but prison officials should be aggressive in sustaining whatever system is in vogue in their respective prisons, until the public mind again recognizes that labor is the chief factor in reformative work, and legislative bodies furnish means to give continuity to the system they direct prison managers to adopt. Tell opponents to prison labor we have sufficient classes already in this country, without adding a non-producing prison-class, to be supported by the hard labor of our self-supporting middle-class.

In New York state, in 1871, nearly every able-bodied

convict and misdemeanant was employed at productive industry,—chiefly under the contract system—reaping fair pecuniary results to government,—sufficient, had economy in other directions been followed, to cover the expense of its prisons. A legislative commission was appointed that year, which took testimony from prison wardens, contractors, "sore-heads," trades-organizers and trades-disorganizers, and sentimentalists, many of the latter of whom, while theoretically right, had not that business talent nor appreciation of the disturbing possibilities of political antagonism to prison industries in every form necessary to a successful solution of the acknowledged defects in the contract system. The effect: "Sail trimming," by those who preferred contract labor, but were in fear of their several constituencies; open war on all prison labor, by others; new laws nearly every year, each being a step further toward non-employment; and, finally, the adoption of a constitutional provision, which, while on its face directs the legislature to provide for the occupation of its convicts, still says, "No person in "such prison, penitentiary, jail, or reformatory, shall be re- "quired or allowed to work while under sentence thereto, at "any trade, industry, or occupation, wherein or whereby his "work, or the product or profit of his work, shall be farmed "out, contracted, or given or sold, to any person, firm, as- "sociation, or corporation." But it also says that "the pro- "vision shall not be construed to prevent the legislature "from providing that convicts may work for, and the pro- "ducts of their labor may be disposed of to, the state, or "any political division thereof, or for or to any public institu- "tion owned or managed and controlled by the state, or any "political division thereof." The proviso reads well; but it is meaningless, or negative, in intent, and will be in its effect.

Result: The appropriations for the current year aggregate, $1,178,000,—equivalent to about one dollar to each six persons, adult and infant, in that state; to wit., Maintenance of state prisons, $500,000; General Superintendent, and his

XUM

expenses, $13,000; transportation, sheriffs' department, $12,000; care of state prisoners, in county penitentiaries, $70,000; women's prisons, $30,000; State Reformatory, (Elmira,) $200,000; New York Reformatory for Juveniles, $165,000; Industrial School, (reformatory,) at Rochester, $175,000; Commissioners of Prisons, 13,000. Besides this, the several counties having penitentiaries are under similar expense; but the legislature, at its late session, as if to advertise its ignorance, especially of the constitutional provision, passed a law substantially the same as that known as the Southern Lease, by which county prisoners may be "farmed out" to citizens or corporations in their respective counties, or in the counties adjoining.

Some years ago, the nearer the industries in a prison paid for the maintenance of its inmates the higher was the ability of the warden appreciated by legislative bodies and the public. That was a healthful condition. Now, the reverse seems to be the opinion, and that the more money expended, and the less remuneration received for labor, indicates that greater reformative results are obtained. The public will not long be deceived—large expenditure of moneys is in no way conclusive as to reformative results obtained.

Prisoners as a rule, when received, are unruly; disinclined to conform to system; are unmannerly, and not disposed to readily obey orders; are unwilling to keep mind or body in continuity of effort to any desired good end; and they are constitutionally lazy. Those peculiarities can not be tolerated—they must be eliminated. If reformation be the contemplated end, certain things cannot be done in halves. Laxity means division, and that means half-obey orders, half-conform to system; half-good manners; half-attention; and less than half the work which should be accomplished by the individual prisoner. To make a change in character, the effort should be at greatest pressure all along the line, unceasingly, until the new condition—the new man—has been secured by acquired habit. Industry, forced if need be, is the greatest factor yet discovered, in securing such change

XUM

of habit; and it is to be regretted, that the tendency, as has been shown, has been toward laxity, not toward increased tension, in the matter of labor. Laxity in labor or discipline, in prison management, breeds disorder, and that often creates revolt. It never creates reformation.

A BUSINESS WOMAN'S CLUB.

The organization of a Business Woman's Club in St. Louis, Missouri, is more of a novelty than a like organization in either Boston or New York; but it is doubtful if in any eastern city there is a more thriving and progressing club than this most youthful of St. Louis's incorporated women's club.

In 1895 some of the business women of St. Louis noted with dissatisfaction the lack of suitable places to take their noon-day meal, as well as other disadvantages.

Miss Eliza M. Rothchild voiced their sentiment by sending out a few invitations among the business women, asking them to come to a meeting at Barnes College. Nine women responded and talked the matter over, the result being that the Business Woman's Club was incorporated April 15, 1895, the period of its corporate existence to be of fifty-years duration.

A few rooms were at once rented at 717 1-2 Olive Street, and a dining room was opened, also a cosy sitting room and library. The work of preparing these rooms was done mainly by the women, coming after work at office and store was done. They enjoyed the fruit of their labor only a few months when the old structure in which they had taken up their home was removed to give place to the Chemical building. They found quarter at the rooms of the Woman's Exchange, where they serve about six hundred (600) meals daily. Although less than two years old, the Business Woman's Club finds its present quarters altogether too small for

its growing numbers, and quite a sum is now in the treasury, the nucleus of funds to be expended in the erection of a commodious home, which shall contain dining room, class rooms, library, gymnasium, and other appurtenances of modern club life.

Article Two of the association is as follows, and sets forth the objects of the club:

ARTICLE 2. The objects of this Association shall be to establish a Club House, or Club Houses, or Club Rooms, in the city of St. Louis, and thereby furnish facilities for bringing together women and girls engaged in business and professional pursuits, for their mutual advantage and benefit, morally, fraternally, benevolently, and socially; and for educational purposes through the medium of reading of papers, magazines, periodicals and books of a scientific, literary, and financial character; the discussion of all general, educational and scientific subjects, and of all themes tending to train, stimulate, and develop the mental and moral faculties of its members, especially such as have a trend for benevolence, good-will, and morality, and the submission and discussion of original plans and enterprises for the higher and better education of all business women and girls; and, as incidental to said objects, and in addition to and to facilitate the same, to establish and maintain a library and reading-room; to establish and maintain a gymnasium; and more particularly, in addition to the above, to establish a fund to be used in aid of its members who are sick and in distress; to establish an employment bureau for women and girls; and to organize a society for the mutual aid, protection, advancement, and business education of women and girls thrown upon their own resources in the city of St. Louis. This Association is not organized for business purposes or pecuniary profit to its members, but for the purposes aforesaid, yet it may acquire and hold adequate real estate and a building for its uses in carrying out and maintaining the objects above set forth.

Any woman of good character may join the club upon the recommendation of two members, by paying the initiation fee of $1.00 and 25 cents monthly dues. Arrangements have been made with various firms whereby a discount is made on purchases upon presentation of a member's card, and as the members usually guarantee a number of seats for any first-class attraction, they are allowed them at greatly reduced rates. Insurance and sick benefits are also features of the organization.

An employment bureau has been of great advantage, both

XUM

to members and firms. There is a physical culture class, open to members for the nominal sum of ten cents per lesson. There are also classes in German, French, Spanish, and English—all at the same price per lesson.

The monotony of business is varied by many social features, such as musical and literary entertainments, dances, receptions, and boat excursions.

As before stated, the members find their present quarters with the Woman's Exchange inadequate for their growing needs, and hope the citizens of St. Louis will "lend a hand" to hasten the erection of a new and convenient home.

The great success of their dining room is due to the thorough business ability and management of Miss Jennie E. Bowler, who attends personally to that department.

MASSACHUSETTS INDIAN ASSOCIATION.

Annual Report.

Our Association's work sometimes reminds me of the slow and almost imperceptible growth of a coral reef, under the patient labor of the tiny creatures who mould it. Against the heavy stress of waves and the wild tumult of winds they build steadily, laying a particle here and fastening an atom there, till finally a strong wall of stone begins to arise from the confusion, and gradually stretches its protecting barrier before some bit of rough, weedy, marshy waste which, thus defended, gathers soil, rises above the waters, ripens good seed, bird-brought, and becomes in time a fair and habitable land.

So do we hope, working slowly against the weight of an uninstructed public opinion, and amidst contending storms of greed and prejudice, to raise in time such a protecting wall of justice and education around the Indian, that behind its shelter he shall gather knowledge, practise industry, and develop the native virtues of truth and honesty, which shall

XUM

yet make him a good and useful citizen of our Republic. And as the coral insect builds from the strong foundation of an ocean rock, and by its God-given instincts reaches the light and air above, so do we devoutly plant ourselves on the eternal Rock of Ages, and use those feelings of compassion and humanity which our Heavenly Father has breathed into our souls, to help us in courageous effort to bring light and hope into the pitiful darkness of untaught Indian life. How dreadful that darkness is, and how pressing the need of such work, those only can feel who know how wretched is still the existence of many Indian tribes, crushed between native superstition, filth, and poverty, and adopted vice and disease, and no one who sees their pathetic attempts to improve their condition, and their readiness to be taught how to do it, can doubt that they will amply reward kind and judicious training.

The efforts of the government in this direction are most praiseworthy, and, supplemented by private exertion, by devoted action in the various religious denominations, and by the tireless activity of the two great national societies, the Indian Rights and our own, they are doing much. The Massachusetts Auxiliary of the W. N. I. A. has especial reason to acknowledge the kindness of the Indian office and of the honorable Secretary of the Interior in furthering its objects, and we would here express our sincere regret at the withdrawal of Mr. Hoke Smith from the office which he filled with such distinguished ability, such broad views of education, such true interest in the Indians, and such prompt attention to their wants. We may not agree with him upon silver, but we are glad to testify to the pure gold of his intentions toward the Indians under his control.

The government has just made, at our earnest request, a survey of Truxton Cañon, Ariz., which proves that our ranch there is on land belonging to the United States, and this enables us, by making over to them our "squatter" rights and improvements, to claim the promise of the Indian Commissioner to establish on that spot a boarding-school for

XUM

the Hualapai. These Indians now, indeed, see their prospects visibly brightening. Their progress this year has been all that we could expect. Mr. Ewing was put in charge of them last December, and under his wise and kind supervision they have cultivated 150 acres, drink less liquor, and are building sixty houses with lumber supplied by the government. These cabins are very small, but have roof, floor, and walls, doors and windows, comforts almost unknown among the Hualapai, and of which they are very proud. Mr. Ewing says: "These will seem very poor dwellings to you, but they are *mansions* to my poor children." There is so little arable soil in that part of Arizona that the Hualapai, who are good herdsmen, must look to the possession of cattle as their chief means of ultimate independence, and we are now urging the Indian Office to furnish them the animals necessary for a beginning. It will be also essential to maintain their right to the use of their own reservation for grazing, the one thing it turns out to be good for, as white encroachers have already found out.

The day school has done this year all that its limited quarters permitted; 35 children are now taught in our small house at the ranch, and Miss Calfee has driven there every morning, five miles from her lodging in Hackberry, and back again at night, during the terrible heat of this summer, with the mercury often at 107 degrees. She says: "The children are so glad to see me each morning, you would think I had been made new in the night." Besides this, she has kept up her visitation of the sick, her instruction of the women, and the continual making of garments, and this without one word of complaint for herself, or of anything but compassion for the suffering and poverty around her.* Indeed, we cannot sufficiently praise the noble, purely unselfish devotion shown both by her and by Mr. Ewing in their true-hearted, conscientious labors for the good of their

* She was, however, obliged in September to confess that she was nearly worn out by the long strain of the hot season, which had cost her over forty pounds in weight.

charges, and it gives us both pride and pleasure to see that their services are appreciated at the Indian Office.

The training of the Hualapai is our chief business at present, but we do not care the less for the few Apache children who are yet in our charge. Four remain at Hampton. Two have died of lung disease, and two are about to be sent to Fort Sill to save their lives, which prove too frail for our northern climate. All have behaved well, and the four who are left give promise of health and usefulness. Their people at Fort Sill bid likely in a few years to be independent farmers and graziers. The War Department has certainly in the end done well by them.

The annual convention of the Women's National Indian Association was held last December in Philadelphia, and we sent as usual our delegates, who brought home a very satisfactory report of the increasing efficiency of the Association all over the country, and of the strongly practical quality of its work. May we here recommend that each of our members who is not already a subscriber to its excellent little paper, *The Indian's Friend*, should become one immediately, not only to keep herself acquainted with what is going on in the work, but to be able to inform and interest others. Probably we all feel that the chief difficulty in the way of helping Indians is the lack of any living interest in them on the part of people in general, and there is nothing like a few plain facts to awaken such interest. When you can give proof that Indians make good laborers, farmers, mechanics, doctors, and lawyers, that the women are bringing cleanliness and order into their houses, and that the children are just as bright as white children, and more ready to study, looking upon school as a privilege, you can more easily persuade your friends that it is worth while to lend them a hand through the transition period of their civilization, and you will find the little paper very useful to you for this purpose, and well worth its thirty cents a year.*

Our last annual tea and sale took place just a year ago,

* Address Miss H. R. Foote, 2105 Spruce Street, Philadelphia.

XUM

and netted us $175. It was held in the beautiful parlors of Trinity Chapel, kindly lent us for the purpose, and the same courtesy offers us the rooms again for the 18th of the present month. On that day we shall have an afternoon tea, with an uncommon collection of Indian-made articles for sale, comprising lace, curios from the Northwest, and Apache baskets. This will afford an unique opportunity for buying specimens of Indian industry.

We put all Boston under obligation last winter when we induced Dr. Horace Howard Furness, of Philadelphia, to read a play of Shakespeare for our benefit. No one who heard the Merchant of Venice that night can ever forget the spirit and fire, the exquisite comprehension and complete scholarship with which it was given, and, considering the excellence of our cause, we risk no anti-climax in stating that we cleared $800 for our treasury that evening.

Our membership inevitably varies. Some are taken away, and others are added. Counting in the 90 life-members, we number this year about 350. With 750 which we may reckon for our branches, we may fairly say that Massachusetts shows 1100 women seriously interested in bettering the Indian condition.

Your Executive Committee also has its losses and its gains. We sadly miss from our monthly meetings faces that were dear to us, and we are happy in welcoming new and efficient comrades. It is with sincere regret that we have just been forced to accept the resignation of our new president, Mrs. Coolidge, whose health does not permit her to hold the office. In adding two vice-presidents to our list of officers, we hope to be able to work the ship till the heaven-sent captain appears to take command.

We congratulate our branches on their activity. Fall River has fallen out of line, to our sorrow, and Plymouth has had so much to do this year with her memories of the past as to lose sight, in a measure, of the pressing needs of the future, but the rest hold staunchly to the good cause we have at heart. Our branches have paid $164 in dues to

Philadelphia, and have given $171 to help our state work, besides what they have spent for objects peculiarly interesting to themselves. The result of the year's exertions is on the whole gratifying and hopeful, although far below what we could wish to effect. In fact, we are delayed by the very power which helps us most. While we see the exact point to hit, we must wait till the cumbrous machinery of government slowly adjusts its trip-hammer and delivers its blow, and we must hold ourselves to patience by remembering that if such a complicated engine cannot act with the simple force of a man's right arm, it deals a more trenchant stroke than could a thousand men, and that the nail driven by the United States will hold the fabric firm.

We are laying the foundations of the Hualapai schoolhouse which is to lift these poor people into a new atmosphere of hope and life, and while it is hard for us, seeing the eager need of the children, to wait the slow rising of the walls, yet we rely upon the promise of the government to make them strong in time, and we trust that time will come quickly. In her last letter, Miss Calfee, the field matron, says most justly and feelingly: "To me nothing is accomplished so long as we do not better the moral and spiritual part of our poor people, even though they do become better in material things." It is only through the leverage which a boarding-school will give us that we can expect to lift a tribe so low in habits as the Hualapai to cleanliness, purity, love of God, and obedience to His laws. The school at which we aim, placed remote from the dangers of a town, with a little farm around it for its own support and the instruction of the children, will gradually attract the parents to live near it, and will be the best sort of object lessons to them. In time we shall have a chapel and a hospital, and by God's blessing, comfort, virtue, and happiness shall fill the place heretofore so desolate. For this we pray, for this we work.

MARY E. DEWEY.

XUM

INTELLIGENCE.

THE LEND A HAND CLUBS.

LEND A HAND CONFERENCE.

By invitation of the three Lend a Hand Clubs of Arlington, Mass., (Together, Wide-Awake, and Clover Clubs), the Quarterly Conference was held in that town in the vestry of the First Congregational Church, Saturday, October 31, 1896. Delegates from fifty-four Clubs were present, Dr. Hale presiding.

The meeting opened as usual with Lend a Hand Clubs by the repeating in concert of the mottoes. Rev. Mr. Gill, the pastor of the church, offered prayer, and then the audience sang with great spirit the Clinton Club Song.

Mr. Gill, in behalf of the Arlington Clubs, welcomed the visitors cordially. He spoke of the work of the Clubs in a church or community. The work is not to remedy or cure evil so much as to prevent it. He wished that all church buildings could be used more than they are, and was glad to have the First Congregational open for such good and noble work.

Dr. Hale addressed the meeting, and said that he had been a long time coming from Roxbury to Arlington, but not so long time as Lord Percy with his troops when he marched to reinforce the British. He started from nearly the same place early in the morning and did not arrive until three in

XUM

the afternoon. Dr. Hale related many interesting stories of Lord Percy's march which were of especial interest, as Arlington is historic ground and has many landmarks of the revolutionary time.

Dr. Hale spoke of the work of individual Clubs and the larger work of the Clubs as shown in the Central Office. Their aid has been given to the Sea Islanders, to the Armenians, to the Floating Hospital, and lastly, the Farmers' Fruit Offering has found its home with us. He then gave some account of the formation of the first Clubs. He spoke of their influence and growth, and showed how the Christian Endeavor Society and the Epworth League owe their inspiration to the Lend a Hand work. The society of King's Daughters was formed as one of the Lend a Hand orders in 1886, Dr. Hale himself drawing up the constitution. The Clubs are not sectarian, but are found among all denominations; the work is varied, but it is always work for something outside the Club itself. He mentioned the Club that built a shed for horses: "Our Lend a Hand Club is ready to lend a hand to any good cause. So far this has been done chiefly in aiding our church society to build a church stable. The Club gave entertainments and raised money for this purpose. We have sadly needed the stable for years. It was completed last winter, and immediately our church congregation doubled and the Sunday-school also increased in membership. The town generally is a gainer by the building of the commodious, warm stable, which we keep with unlocked doors, free to any one who needs shelter for his horse while in the village."

Dr. Hale said that it was only one month before that in a Lend a Hand committee meeting he had lamented that the apples in the country were wasting while people in the city needed them. When he took up the evening paper he found that at the same hour that he was speaking to the committee, Mr. Moody was saying the same thing to an audience in Tremont Temple. So general a feeling led to action. Our society undertook the work, with Rev. R. B. Tobey as

XUM

the executive officer, and last week one thousand bushels of apples were distributed among the poor people of Boston.

The secretary called the roll and it was found that Clubs were present from Arlington, Boston, Brighton, Cambridgeport, Charlestown, Cohasset, Dedham, Dorchester, Framingham, Lexington, Lowell, Lynn, Milton, Marlboro', North Cambridge, Peabody, Roxbury, Waltham, Walpole, Watertown, Winchester and Worcester.

Reports were then called for and were as follows:

Arlington.

Together Club.—The Together Club of Arlington, which consists of twenty-eight members, has held its meetings for 1895-96 from October 23 until March 23, with good average attendance. The year commenced with $153.38 in the treasury, but needing more funds we raised it by giving a calico party, netting us $102.00, and a May party, netting us $26.22. Assessments amounted to $113.35, also each lady pledged herself to earn $1.00 during the summer for the benefit of our Club. We have a housekeeper's basket which we try to keep filled with articles useful to housekeepers, such as rollers, dish towels, holders, kitchen aprons, etc. The sales from this basket amount to quite a sum during the year. An occasional present of $5.00 helps swell our treasury, which aggregated $412.38. These are some of the means by which we raise the money to meet the constant calls for help which come to us. Our charities are numerous and varied. We pledged ourselves to give $16 monthly to local charities and $10 to Miss Beard of the Montgomery School. Then to five individual cases, most urgent, we gave $10 each. A good many dollars were expended in sendin flannels to this family, coal and wood to another family, hot water bags to Morgan Chapel, and flowers for the sick. We hold ourselves in readiness to answer calls for any of the town physicians to supply soups, delicacies, or medicine when needed. Total spent during year, $365.00.

This year we have held two meetings, and our prospects for the coming winter seem encouraging. Our first work, the making of garments for young children, commenced with the Day Nursery, which has just been established at Morgan Chapel.

Wide Awake Club.—The Wide Awake Lend a Hand Club was organized five years ago. The average number of members is ten. We began our treasury by each member collecting as many dimes as possible before the next meeting, which was to be in two weeks. This plan resulted in $10.00. By means of fairs, suppers, etc., we have raised money for our work. We have assisted a Syrian boy, the daughter of an Indian missionary, and a nurse at the Infirmary at Montgomery, Ala. For four years we paid $70.00 tuition for a student at Hampton, recommended to us by one of the teachers, and the year Miss Thomas (the student) taught we sent her a present of $50.00. At Thanksgiving and Christmas we have remembered four families. Two barrels of clothing and one of magazines have been sent away. Miss Hume at Atlanta and Miss Beard at Montgomery have been assisted, sewing for a hospital, and several needy people helped. In the five years we have given away some thousand dollars. Our work for Miss Thomas has been most satisfactory. She is now in Boston preparing herself to teach, by physical culture, her own people to care better for their bodies.

Clover Club.—The Clover Club has fifteen active members, and holds sewing meetings once a week from October to April. A ward in the New England Hospital for Women and Children is annually supplied with all necessary articles, and garments are made and sent annually to the Lying-in Hospital in Boston. Last winter $25.00 were sent Miss Beard for the colored school at Montgomery, and a worthy family in Arlington assisted. Three dollars a week were paid for the board of Mrs. Van Cott at the Lend a Hand Home at Ipswich during August.

A concert by the Pierian Sodality of Harvard, with dance, netted the Club $50.00.

XUM

On the 17th of June a Country Circus was held, one of the Club members giving the use of her large grounds and house for the purpose. The Club succeeded in interesting every church and benevolent society in town in this work, and $600 were raised. This was given to Mrs. Wheeler's Home for Crippled Children in Arlington.

The Club is now preparing articles for a table at the New England Hospital Fair, to occur in Tremont Temple, Boston, the first week in December.

Camrridgeport.

Busy Bees.—The Busy Bee Club adjourned indefinitely last year, many having left from various causes. The interest seemed to flag—dancing school and the bicycle being more attractive than a quiet afternoon devoted to sewing and reading. It is uncertain as to the meetings being resumed this season, still we are not quite ready to disband. There are seven members left beside myself.

Some charity work has been done and the yearly assessment of $1.00 to the Central Office has been continued.

Charlestown.

In as Much Club.—This Club was formed a few days ago. It has seven members and is ready for work.

Cohasset.

Senior Lend a Hand Club.—Since the last report was made we have continued supplying the church with flowers on Sunday. We have had a table at the fair held by the Ladies' Charitable Society of our parish, netting for that society nearly $25.00. Since the summer vacation we have been collecting books to send to Reddington, Maine, and envelopes of newspaper or magazine scraps for hospital use. We are reading at our meetings "Whittier's Life and Letters," with selections from his poems.

XUM

Dedham.

The Lend a Hand Clubs of Dedham consist of eight circles: Lend a Hand, What She Could, I Will, Send Me, Willing Workers, Lookout, Golden Rule, and Little Helpers. A new circle is in process of formation. All the circles have contributed to the Armenian fund, and given money for church decorations for Christmas and Easter.

Lend a Hand.—During the winter season the Club has cut and prepared work to be given to women who needed it. In this way, and by the work done in the Club, we have prepared and made ninety garments and four bed quilts. Most of the clothing was sent to the colored school at Calhoun, Ala. We also gave a sum of money to the relief fund for the Armenian sufferers, and we have given money for church and other purposes. We are now ready to send away another barrel to Calhoun.

What She Could.—This Club has devoted most of their efforts to raising money and planning for the pleasure of others, and at the same time sewing for the New England Hospital for Women and Children. Besides assisting at a general Lend a Hand fair, they have had three entertainments, netting about $140, which has been distributed among various charities, and a portion used for church purposes. A beautiful new pulpit was given to the church by the circle during the summer. They also gave a pleasant entertainment to the Lend a Hand and I Will Circles.

I Will Circle.—The Club was formed last March. They have devoted their time and money to the Flower Mission in Boston, sometimes receiving fruit and flowers twice a week and going into Boston to help arrange them for sending out. They have provided clothing for children in a family needing help, and are ever doing church work while making plans for the winter.

Send Me Circle.—The Circle has held no regular meetings since last January, but each member, in her own way, has been doing lend a hand work. Several dollars were ad-

XUM

ded to the treasury from the sale of jellies and preserves. A barrel of warm cast-off garments, and one of magazines and books, were sent to Virginia.

One day in July one of the members made a friendly call on a good German woman, who, though poor, has been ready to do lend a hand work among the poor in the eastern part of the town. This friend found the baby very ill, so driving home she got medicine and food for the little one, and on her return found that the mother had in the house for food only the four loaves of bread she was taking from the oven, for herself, husband, and two boys. This opened an avenue for lend a hand work.

She was supplied with groceries for a week, her husband obtained work, and later the mother reported that "the friend in time of need" saved the baby's life.

Willing Workers.—The Club during the past year has done a very good work. We began last fall, October 7, 1895, with a membership of ten. Have held twenty-four meetings during the year. In December we held a fair and realized $8.00. Had a Christmas tree and entertained eighteen poor children. Sewed for an infant during the year. We read Scott's "Talisman" during the winter, one reading while the rest worked. We adjourned May 25th for the summer, but during the summer some of the members worked at the Flower Mission while others attended the sewing class. It not only is instructive, but we have pleasant meetings, and hope to be of some benefit to the poor.

Lookout Club.—The Club adjourned last spring but will meet again soon to begin work for the winter. We pledged ourselves to ask ten people for twenty cents apiece and to make one garment during vacation for our Calhoun school.

The Golden Rule.—The Club has been working for the Children's Hospital and pricking cards for the summer kindergarten. With the Little Helpers they have pricked between six and seven hundred cards.

Little Helpers.—The Club is composed of children un-

XUM

der twelve years of age; held a little sale in the winter and, almost entirely unassisted, cleared about $15.00.

Dorchester.

Girls' Lend a Hand Club of Christ Church.—The Club held its first meeting for the season on September 12. Plans for work were discussed, and it was voted to send one dollar to Mrs. Whitman for a special object of which she had spoken to a member of the Club. Since last September the Club has worked for the following objects:

In November the girls had a table at the annual church fair, from which they cleared about $130.00, which was given to the Ladies' Society. At Christmas they presented a fine framed photograph of one of the Madonnas to the Sunday-school, and made and filled one hundred and twelve candy bags for the Gordon House Christmas tree. During the winter they made and contributed clothing enough to clothe a little girl in Boston who had been brought to their notice by Mrs. Whitman. In June they sent $5.00 to Mrs. Whitman for special objects, and closed their year's work with inviting the two boys' Clubs of the church to a picnic, for which they furnished the lunch. They are now at work upon an outline picture quilt to be given to some sick child or children's hospital, are preparing for a table at the annual fair in November, and are hoping to give a dramatic entertainment if school duties are not too arduous.

Framingham.

Lend a Hand Club.—This is a variable Club. Many of the members go away, but we made the rule that the number should continue the same by the addition of new members. The active members meet every week, sewing for some charitable object. We read and talk while we sew. We have joined the Needle Woman's Guild of America. We raised this year seventeen dollars by the work of each active member. We are members of different churches and do general work.

XUM

Lexington.

Lend a Hand.—Our society is composed of fifty members, and in three months' time we expect to celebrate our tenth anniversary, so you see we are not a new Club, although you may not have heard from us at these meetings.

We have been a successful Club from the start. We never have found it hard to raise money, and we never have been at loss to know how to spend it.

On the first pages of our account book, Tuskegee and Country Week figure largely. It has been interesting to look back and find that during the past ten years we have sent $300 to Tuskegee, Ala., and spent $500 for Country Week.

This year, aside from our annual contribution to Tuskegee and Country Week, we have sent $35 to the suffering Armenians and $25 to Manassas for Hale Hall.

We have accomplished quite a little in the sewing line, most of which we have put in the hands of Miss Emmons at Morgan Chapel. We have spent $75 assisting poor families right in our midst, and are on the lookout for such cases and always ready to lend a hand.

Lowell.

Unity Lend a Hand Club.—We present a brief report of the transactions of the Club, and of its various Tens, since the last conference, which met at Lowell on February 1st.

The whole Club held a cake, candy, and flower sale on Saturday, April 4th, and raised forty-two dollars; the money was used to pay the general expenses of the Club, and also to pay for the Christmas tree and the supper, which had been given to the children of the Sunday-school early in January. The Club paid the expenses of cleaning rooms occupied by a father and six motherless children, the eldest thirteen years old.

Since January the Clubs have raised three hundred and ten dollars.

Emergency Ten.—The older members of the Unitarian

XUM

Society, and the members of the Women's Alliance, are wont to call upon this Ten to aid them in any enterprise they have undertaken. This Ten did the chief part of the work in providing for a tea party of the Women's Alliance; in February took charge of a candy table at the tea of the Old Ladies' Home and made over sixty dollars. In March, the Ten had the candy and fancy tables at the fair of the Women's Alliance, and on April 4th the candy table at the sale conducted by the whole Lend a Hand Club. In May, the Emergency Ten served at the tables for the sale of cake, candy, flowers, and refreshments, at a sale held at the house of the president of the Women's Alliance. The same Ten arranged the flowers in the church on two Sundays in July.

READY TEN.—The members of this Ten had charge of the cake table at the sale of the whole Club on April 4th; they assisted in providing and in serving for the tea given in the vestry by the Women's Alliance. At Easter they decorated the vestry and arranged the flower pots given to the children of the Sunday-school. They procured flowers and arranged them for the decoration of the church on five Sundays in the spring, and also aided in the work of the flower mission.

C. C. TEN.—The C. C. Ten and the Busy Ten have united under the name of the C. C. Ten, and are beginning the labor of preparing delicacies for sick persons. The meaning of the cabalistic letters "C. C." is known only by the members of this Ten.

SUNSHINE TEN.—The children belonging to this Ten raised flowers in their own little gardens and gave them to sick persons, to hospitals, and to the flower missions. This is their second season of this work.

INDUSTRIOUS TEN.—The members of this Ten have made little gifts for the children of the Day Nursery, also fancy envelopes for the use of the Shut-in Ten.

NEEDLEWORK TEN.—This Ten consists of persons belonging to different religious societies. Each member is expected to make two new garments a year. These garments will be

XUM

given quietly to persons who need them, but would not be willing to apply for charity. The names of the recipients will be known only to the secretary of the Ten.

Busy Bees.—These little busy bees, children from three to ten years of age, have, many of them, carried and sent flowers and delicacies to sick persons. They met several times in the spring to make scrap books for the children of the Day Nursery. At Easter they sent their usual offering of flowers to a bed-ridden woman, who has been their special care. By their regular Sunday contributions of money, they have given material assistance in the general work of the Lend a Hand Club.

Hospital Ten.—This Ten had charge of the table at the Club's sale in April; at the meetings in the spring made four large scrap books for the hospitals, and has since aided in the work of the flower mission.

Shut-in Ten.—Those who were present at the conference of the Lend a Hand Clubs held in Lowell on February 1st, may be pleased to hear of the work done since that time by the Shut-in Ten, which was organized on that day. The object of the Ten is to send newspaper cuttings and other printed slips to invalids and others confined to the house. These slips are easily held and quickly read by persons too infirm to hold a book or to read anything long. The attention pleases them and makes an event in their monotonous lives. A box is placed in the vestibule of the church into which cuttings and slips are dropped. Since February 1st the secretary has received several hundred slips and has distributed about three hundred. At Easter they sent Easter greetings to those who were ill. Many persons have taken great interest in the work of this Ten, and have taken pains to save and give slips.

If those present at this conference could witness, as did the writer of this report, the joyous delight with which a lady recovering from a long illness received the slips sent by the Shut-in Ten, I am sure every Club here represented would have a Shut-in Ten. Among the slips sent to this in-

XUM

valid was an extract from a Lowell newspaper of 1836, giving a report of the ordination of Rev. Henry A. Miles, her old friend, as pastor of our church.

YOUNG TRAVELLERS' AID SOCIETY, BOSTON.*

It is now eight years since I was first employed by the Young Travellers' Aid Society. My duty is to be on hand on the arrival at the Southern Stations of all important trains from a distance, to be on the watch for any unprotected young girl or woman who seems confused or in trouble from ignorance of travelling, this fact alone leaving them open prey to the evil minded persons constantly in wait to lure them from the right path. It is in the moment of peril or need that an uncertain soul believes in the kind intentions of humanity, and this is another fact which leaves the most innocent the prey to the most wicked. Here the official badge of the society is of great value as it seems to invite the personal confidence and explanations enabling us to get at the real need of the stranger. If they have missed relatives who promised to meet them, we must have them wait or, if the address is known, send them safely forward to those relatives. If they want to connect with trains on the other side of the city or recover baggage which is so frequently lost, we must gather together the facts and send them safely on their way. Hundreds come here with only badly written addresses of friends or relatives on mere scraps of paper and even those they very often lose.

Taking the past eight years together, the lowest number I have met in this way for one year was 984, the highest 1864, making the average personally assisted 1400 each year. Frequently these people appear to be very intelligent in their

* From the Report of Mrs. M. Marceline, one of the matrons of the Young Travellers' Aid Society, at the Annual Meeting in Boston, November 1896.

XUM

own language, but utterly unable to speak a word of English. People frequently come with their boxes addressed to Worcester, Lowell, Lawrence or Fitchburg, Boston, U. S. A. the traveller thinking that those large cities are places within five or ten minutes walk of Boston.

In my branch of the matron's work some of the most preplexing and pathetic cases have occurred with those who have landed in New York or Philadelphia and who, without any blame to their own calculations, have been unduly detained, thereby bringing upon them extra expense that they could not foresee. This leaves them often without a penny when I meet them on the arrival of trains in Boston. Another point of complication is the small foreign coins, as those cannot he turned by the poor traveller to her immediate need in getting a cup of tea, a slice of bread, or paying a small car fare. This confuses her and she does not understand it. As there is no known agency nearby through which we can at once exchange very small coins, the traveller is the same as penniless unless in rare cases she has a piece of gold.

I cannot forget the dismay of a young girl from Rotterdam who had the address of her brother blown away by the wind while reading his letter on shipboard. I learned his name and that he kept a dry goods store. After hunting up all of that name in the directory and following up one clue after another I succeeded in finding him, restoring his young sister to him and receiving his heartfelt thanks.

We meet those who come with the address of their destination on some letter safely locked up in the box or trunk still lying in New York as they have not understood how to check it when buying their tickets. We meet those who have it tucked away in some seam or pocket and when it is found it is so obscurely written that we must guess it out. Then we meet the hardest of all to help, those who come, as they say, with the address in their heads. One such was sure that her uncle was a grocer on Dover street, Boston, Mass., U. S. A. I took her to Dover street, only to fail in finding any trace

XUM

of him. Upon having her open her box and show me a letter from him, I found he was a grocer on Dove street, South Boston, and thither I safely landed her.

Occasionally there occurs some amusing incident. One such instance was that of a woman from Norwood, Mass., who came to Boston to meet three Dutch girls, relatives of her husband and whom she had never seen. She was to know them by each of the three girls holding a white handkerchief in her hand. She had come to town every morning for a week and they did not arrive at the Providence station. I told her that they were as likely to come in by the New York and New England road. Next morning she appeared promptly and went with me to that station and great was her disappointment when all the passengers came off the train and no waving handkerchiefs appeared. Finally I noticed three young girls standing with arms out stiffly and hands tightly closed. Upon going up to them I found they were the girls for whom we were looking, standing with the handkerchiefs rolled tightly into balls in their closed hands. It was the work of a moment more to hasten after the woman and deliver them safely into her keeping.

From the fact that there are two boat lines coming from New York, friends often miss each other, and I have known families to be separated in this way, the parents coming on by one road and the daughters by the other. Friends were waiting for hours at one station while those for whom they were looking have long ago come by the other road. When they land in New York they only know that they want to come to Boston and they are given tickets on either road. But the Southern Union Station will in time make this occurrence a thing of the past, but in the eight years gone by it has given us many a sad experience. In this way I knew a young German to lose track of his wife for two days and he was found roaming around the station on the verge of suicide when some one told him to enquire of the Young Travellers' Society. The wife had been safely under its protection for two days, and though the man really faint-

XUM

ed upon seeing his wife he soon recovered and they went away happy.

There are two other classes whom we meet and who seem grateful for our aid. These are the tired mothers who come with helpless families to join their husbands in the little homes prepared for them, and the little boys and girls from eleven to fifteen years of age who come tagged like baggage: "This child, fourteen years of age, is going to her sister Maggie, 178 Arlington street, Boston, Mass., U. S. of America. Will some one please take her?" I knew at once that there was no such number on Arlington street, so I gave the child a pencil and paper to write the address she put on her sister's letters, and found after the regular "Boston, U. S. A.," Chelsea. This was enough and she was safely delivered to her sister.

Sometimes young girls come on the train expecting friends to meet them and if by any mistake their friends are not at the station these children suffer great distress and fear. We must endeavor to find out the names and places of abode of their relatives and if necessary take them to safe quarters until they can be brought together.

The recovering of baggage is also an important aid given to young travellers. They do not know enough to check their baggage but think it will come on the same train with them. All their possessions, even their money, is often left behind in the box or trunk at Ellis's Island or on the pier in New York. It must be described and recovered if possible. Some times there is a name tacked on the trunk to guide us but there is often nothing but a key and it must be said, in thankfulness for the kindness of the railroad officials, they have almost invariably recovered the trunk of the poor traveller left at the pier in New York, even when I could give them no clue but a key. When the trunk comes it is the business of the matron to identify it and forward it to its owner, perhaps in a town miles away.

It is impossible for us to see the visible outcome of our daily work or the final result, and in many cases it has been

forgotten. A young woman came up smilingly and said "Don't you remember me? Two years ago I came here from Pennsylvania, my money was all spent, you took me to the Temporary Home and soon I got into a good place and for the last year I have had a good position as housekeeper." Another had two sovereigns cut from the pocket of her dress. She was taken in a penniless condition to her sister in South Boston who never forgot it, and now comes smiling and grateful for a word whenever she passes through the station. Not a month goes by but some one returns to us to say that we came as God's messenger when she did not know what to do. If God has given one of us, however lowly, the opportunity of becoming a small bridge upon which a fellow soul can cross a dark chasm of distress safely to an honest place in the work of the world, the daily work of passing them on is not in vain. One can only gather strength and hope from the perplexity and weariness of the sad struggles in remembering that, "The greatest thing a man can do for his Heavenly Father is to be kind to one of his other children."

CALHOUN COLORED SCHOOL.

Two hundred and ninety-one names are on the school list. Boys and girls are in about equal proportion,—five to twenty-five years of age. Forty "old people" attended night school. This is a gain in enrollment and attendance over last year. There are kindergarten, primary, and grammar grades in the academic work. Calhoun began four years ago with scholars the majority of whom could neither read nor write. With each year the more advanced classes increase in size.

The demand for the school grows from the *county* as a whole. The colored Teachers' Institute has recently and formally recognized Calhoun as the educational centre for Lowndes County. They propose to raise money for the school, and help secure the bright boys and girls now scattered over the plantations. In return they ask for a "county scholarship" (which is already established). They also de-

XUM

sire that, as soon as may be, a county teacher may be added to the teaching force.

Calhoun, in finishing its fourth year, sends out its first graduates, a class of four young men. All four plan to return to Calhoun to take up land, make homes, and work for the people of Lowndes County.

Coming back to Lowndes County is a crucial point. Calhoun stands or falls according to this test; its special business is furnishing leaders for its own county in Alabama. Its work, in short, is the work of a settlement. It does not seek to draw individuals from a large territory, and then scatter them again over the various states of the South. It aims at the cabins near by. As little as possible of separate institutional life, as much as possible of neighborhood life with its town and county, is its idea.

It must be remembered that adults come to "the buildings," as they are called. Night school draws them, the farmers' conference, the mothers' meeting, the teachers' institute, the Sunday service, the celebration of holidays. Also from the beginning the teachers and workers have gone out to the people, visiting homes and schools, and churches.

Farmers' Conferences are held once a month. Men and women attend, and, as they say, "spend a day in school." Composting, care of stock, how to plough, how to prepare land and plant different crops, and how to get homes are some of the subjects that we have discussed.

The farmers have very few farming implements. They know very little about farming; and saddest of all, but few own their land. The great mass of them rent, raise only cotton, and mortgage the crop in advance for food supplies and clothing. Until the school was started, they were going farther and farther into debt. They are afraid to improve the soil, for that means higher rent.

It is to be noted with thankfulness (apart from that first cause of satisfaction, the growth of Calhoun's students) a change for the better in the life of our neighborhood,—in

XUM

dress, manners, and customs, the closing of dance-halls, the suppression of public gambling, the getting out of debt, the raising of more food, the buying of land, the ambition and determination to have a home, the formation of a land company for this purpose, and its growing membership.

There are already fourteen men who, under a sacrifice that can hardly be explained, raised and deposited $10 each in this company. It is wonderful to see how they work.

This is also an association in which smaller deposits can be made and held until the sum of $10 is raised, and then that person comes into the Land Company. The colored man of Calhoun wants a home as never before, and is willing to sacrifice for it.

Benevolent Fraternity of Churches, Boston.—The churches representing the "Fraternity" are situated at widely contrasted localities in the city; and in each case the plan is carried out of fitting the activities to that particular region. In this way the ideas and the money are made to operate in a varied manner, calculated to meet the diverse needs of this growing community.

A summary of the different methods employed in carrying out the plans would contain nearly everything that comes within the scope of Christian civilization; industrial training, kitchen gardens, gymnasiums, reading-rooms, dressmaking, and all modern helps to good citizenship. On the other hand, there is preaching, Sunday Schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless, whether rich or poor; and it seeks to provide facilities for the people who are either indifferent to church life and work or have become alienated. In other words, it seeks by a flexible and all-around manner to be the Ministry-at-Large of the Unitarian churches of Boston, fulfilling for them and with them many most important duties. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the

XUM

"Fraternity's" origin, and also by annual donations. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. It aims to instil those truths which lead to character, and to spread those influences that tend to create self-respect, self-support, and genuine Christian faith. Some of the best-known leaders in religious and moral movements have been associated with this organization such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner, Rufus Ellis, and many others of the clergy and laity equally well-known.

Holyoke Boys' Club.—More than 1100 boys were members of the Holyoke Club last year of which 240 of them or 20 per cent were orphans. The Club room is open every week day evening and there is an average attendance of 116 boys. The boys are taught thrift by means of the Penny Savings bank. How well they profit by the teaching may be judged by the fact that there were 8000 deposits last year, amounting to about 800 dollars. Classes in wood carving, drawing, gymnasium, and singing have done excellent work. Free baths have been established with plenty of soap and clean towels and sometimes as many as sixty boys have taken advantage of them of an evening. On Saturday evening in particular the boys line up in front of the bath room door at 7 o'clock and often wait patiently for more than an hour. One feature of this work which attracts our attention is the police court work. Several boys have been saved from the Reform School; and boys upon probation are watched carefully. The report shows that the Club reaches the class of boys which it is intended to reach, that it is a systematic work, and that being unsectarian it interests people from all denominations and bars out no boys who might be afraid to become members with the work sectarian. This is now the end of the fifth year and with a foundation so well laid, there is no doubt of its continued success.

XUM

INDEX.

Advisory Board, Boston's.....229
APACHE, ANTONIO.....337
Arbitration, Plans for International..200
Ark, The.....309
Baths of New York, Public.....43
Boys' Brigades.....230
BRADSHAW, REV. J. W.....266
Briareus, A New.....199
Brittany, Drunkenness in.....227
BUTLER, WM. ALLEN.....67
Charities, Associated.....243
Charities and Correction.....395
Charities and Correction, Conferences of.....230
Charities and Correction, Minnesota State Conference of.....231
Charities and Correction, National Conference of.....74
Charities of Two Cities, Organized....272
Children, Home for Crippled.....233
Children, Hospital Cottages for.....391
Children, Vacation Helps for.....193, 252
Church Work.....228
Civic Club of Philadelphia.....48, 153
Club, A New.....396
Club, Boys', Holyoke.....470
Clubs, Annual Meeting of Lend a Hand.....55
Clubs, Lend a Hand.....301
Clubs, Reports of
Arlington, 454; Cambridgeport, 456; Charlestown, 456; Chicago, 141; Cohasset, 456; Dedham, 457; Dorchester, 459; Framingham, 459; Lexington, 460; London, Eng., 303; Lowell, 460; Marlborough, 140; Peace Dale, R. I., 220, 223, 224; Saunderstown, R. I., 219; Wakefield, R. I., 218, 222.
Club, Woman's Business.....444
Conference, Lend a Hand.....452
Conference, Mohonk.....3
Conference, Quarterly.....316
Convalescents, For.....313
Convention, Temperance.....314
Counsel and Action.....97
Drink Habit in Boston.....154
Drumtochty, An Evening in.....305
Duty, The Division of.....323
Economics, Relation of Crime to.....408
Education.....163
Education, To Enliven.....83
Eleven Years.....403
Emigrants, Boy.....317
Employment of Women and Children.....317
Epileptics, Care of.....280
Essen, Industrial Community.....371
Europe, The United States of.....17
FLOOD, DR. EVERETT.....391
FOLKS, HOMER.....260
Fraternity of Churches, Benevolent, Boston.....469
Fruit Offering, Farmers'.....386
Garden School.....225
GRANT, JEAN.....305
GREELEY, CLARENCE.....10
GREENE, J. EVARTS.....128
Greenhalge, Governor.....290
Guild, Lend a Hand, London.....303
Guild of Lowell, Unity.....142
HALE, EDWARD E.....3, 17, 33, 83, 108, 163, 243, 323, 341, 361, 403, 419
HEG, JAMES E.....175
HEGNER, HERMAN F.....7
Home, A New.....156
Home, The American.....293
Keller, Speech of Helen.....149
Immigration, Statistics of.....234
Indian Agents, What Shall We Do With Them?.....430
Indian Association Mass.....446
Indian Conference, Mohonk.....388
Indians, Our Dealings With the.....128
Indians, Y. M. C. A. Among the.....337
Indian, Training of the.....436
Industrial Aid Society of Boston, The..368
Industry, English and French.....155
In His Name.....419
Insane Under State Supervision, County Care of.....175
James, Your Little Brother.....260
Kansas, Prohibition in.....10
KIMBALL, GRACE M.....30, 189
Labor Bureau, Free.....393
Law, International.....207
League, The Consumers'.....276
LETCHWORTH, WM. P.....280
LODGE, HENRY CABOT.....290
LOGAN, WALTER S.....86, 185
Man and Beast.....108
Manassas Industrial School.....231
Meeting, Monthly.....138, 385
Milk for Babies, Free.....229
Mohonk, Lake.....397
MOORE, REV. GEO. W.....355
Mountains Were In Labor and Brought Forth a Mouse.....185
NATHAN, MRS. MAUD.....276
Negro, Redemptive Work for the.....355
Need and the Promise, The.....351
NELSON, N. O.....103
New England, Small Towns of.....246
Occupations, Domestic.....135
Opportunities, Equalization of.....13
Pauperism, Abolition of.....329
Peace Dale, Annual Meeting at.....216
Pledge of Ten Helpers, Groton.....317
Politics of the Future, The.....361
POWELL, E. P.....293, 329
Prison Labor.....440
Prison Sunday.....264
Reform, Police.....316
Refugees, Armenian.....397
RIGGS, REV. ALFRED L.....351
ROHE, GEORGE H., M. D.....166
School, Calhoun Colored.....467
Seamen, Condition of.....151
School Inspectors in England, Women.....236
SCUDAMORE, AMY LINNETT.....43
SMITH, DR. SAMUEL G.....408
Sweating System, The.....115
Tornado, St. Louis.....103
Tramps in Small Cities, Treatment of..266
Travellers' Aid Society, Young, Boston.....463
Tribunal, A Permanent.....33
Tribunal, A Working Plan for a Permanent International.....86
TUCKER, REV. WM. J.....246
Tunis, Rev. John.....236
Unfortunate, Humane Work Among the.....7
Van Industrial Bureau.....30
Van, Massacre at.....189
VISHER, JOHN.....13
Water Supplies, Purification of Public.....166
WHITE, HENRY.....115
WHITING, FREDERICK ALLEN.....142
WILLOUGHBY, W. F.....371
Work and Labor.....341
WYMAN, MRS. LILLIE B. CHACE.....272

XUM

PUBLISHER'S DEPARTMENT.

EDWARD E. HALE, D. D. - - - - - **Editor in Chief.**
JOHN STILMAN SMITH, - - - - - **Business Manager.**

Sample copies of Lend a Hand sent on receipt of 20 cts. in postage stamps.

Back numbers may be sent to us and we will bind them at the following rates:—

Vol. I, II, III and IV, bound in antique half-leather,	$1.00
Vol. V, bound in two parts, antique half-leather,	1.05
Vol. VI, and VII, bound half-leather, per vol.	.85

BOUND VOLUMES.

Antique half-leather,	$3.25
Vol. V, bound in two parts, antique half-leather,	3.75
Vol. VI, VII, VIII, IX, XI, XII, XIII, XIV, half-leather, each	2.00
Two vols. together of any one year,	3.75

THE AMERICAN KITCHEN MAGAZINE.

"Practical and Educational: the Leading Household Monthly."
Edited by MRS. MARY J. LINCOLN and MISS ANNA BARROWS.

"Just what the progressive woman needs,"
—The Free Methodist, Chicago.

"A magazine for every up-to-date home-maker and housekeeper."
—Syracuse (N. Y.) Herald.

HOW TO SAVE MONEY!

This magazine tells how to prepare delicious and wholesome food at a LESS PRICE than is now paid for what is unpalatable and innutritious. "The suggestions contained in a single number are worth more than the price of a years subscription."

SPECIAL OFFER—THREE MONTHS FREE

All new subscriptions received before January 1, 1897, will begin with October, 1896, and end with December, 1897.

SAMPLE COPIES FREE.
Price, $1.00 a Year.

Published by
THE HOME SCIENCE PUB CO.,
435 Tremont St., Boston, Mass.

THE
Industrial Aid Society

in the interest of the worthy. Selects the best workingmen and women, boys and girls, for help of every sort in city and country.

Character, Capability and Need,
The Chief Requirements Considered.
NO CHARGES.

APPLY
Room 25. Charity Building.
CHARDON ST., BOSTON.

Make Your Own Lantern.

Your home is incomplete without it, and the price is within reach of all. I ordered one for my own use—and it was so handy and convenient I went to taking orders for them and sold 51 in one day, making over $5 clear. It gives a beautiful white light, chimneys never break from heat; it is always clean and ready. Francis Casey, St. Louis, Mo., will send sample for 13 two cent stamps; write for one. I got my start from him. GEORGE B.

How the Dipper Saved the Farm.

Father was sick and the mortgage on the farm was coming due, I saw in the Christian Advocate where Miss A. M. Fritz of Station A, St. Louis, Mo., would send a sample combination dipper for 18 two cent stamps, and I ordered one. I saw the dipper could be used as a fruit jar filler, a plain dipper, a fine strainer, a funnel, a strainer funnel, a sick room warming pan and a pint measure. These eight different uses makes the dipper such a necessary article that I went to work with it and it sells at very near every house. And in four months I paid off the mortgage. I think I can clear as much as $20 a month. If you need work you can do well by giving this a trial. Miss A. M. Fritz, Station A, St. Louis, Mo., will send you a sample for 18 two cent stamps—write at once. JOHN G. N.

Marry This Girl Quick.

I saw in your paper that a 13-year-old boy made $1.25 the first hour he worked selling the Perfection Metal Tip Lampwick. I ordered a sample and went to work and the first week I cleared $10, the second week I cleared $15. I expect to run up to $25 a week in the near future, as the Perfection Metal Tip Lampwick makes such a beautiful white light and does away with smokey chimneys and bad odor, and saves oil; it is easy to sell. If you wish to try it send 15 two cent stamps to Miss A. M. Fritz, Station A, St. Louis, Mo., and she will send you sample outfit. This is a good way to make money around home.
MISS TINA W.

The New Hook Spoon Free to All.

I read in the Christian Standard that Miss A. M. Fritz, Station A, St. Louis, Mo., would give an elegant plated hook spoon to anyone sending her ten 2 cent stamps. I sent for one and found it so useful that I showed it to my friends, and made $13.00 in two hours, taking orders for the spoon. The hook spoon is a household necessity. It cannot slip into the dish or cooking vessel, being held in the place by a hook on the back. The spoon is something that housekeepers have needed ever since spoons were first invented. Anyone can get a sample spoon by sending ten 2-cent stamps to Miss Fritz. This is a splendid way to make money around home.
Very truly, JEANNETTE S.

Founded by E. LITTELL in 1844.

THE LIVING AGE

A Weekly Magazine of

FOREIGN PERIODICAL LITERATURE,

Giving Yearly 3,600 Double Column Octavo . . . .
Pages of Matter (making Four Large Volumes)
. . . . Unequalled in Quality and Quantity.

It is issued **Every Saturday** and contains

ARTICLES OF STANDARD AND POPULAR INTEREST.

THE LIVING AGE embraces the productions of **The Ablest Living Writers** in all departments of **Literature**, including **Fiction and Poetry, Art, Science and Politics, History, Biography and Discovery**; giving an amount of reading UNAPPROACHED BY ANY OTHER PERIODICAL IN THE WORLD, of the most valuable **Literary** and **Scientific** matter of the day. . . . . .

In 1896 the subscription price of the LIVING AGE, which had been Eight Dollars a year, WAS REDUCED TO SIX DOLLARS.

Encouraged by the response to that announcement and in pursuance of the original plan of its founder to give *the best the world can offer*, the publishers have arranged for the introduction of

NEW AND ATTRACTIVE FEATURES FOR 1897,

so widening its scope as to embrace

1st, TRANSLATIONS

of noteworthy articles from the leading publications, magazines and reviews of

FRANCE, GERMANY, SPAIN & ITALY,

many of which contain matter of much value to the American reader, yet which, for obvious reasons, are otherwise absolutely beyond his reach. . . . . .

2d, The addition of a MONTHLY SUPPLEMENT containing three departments, viz.:

READINGS FROM AMERICAN MAGAZINES.

READINGS FROM NEW BOOKS.

A LIST OF BOOKS OF THE MONTH.

This Supplement will *add* about *three hundred pages* annually to the magazine, without any added cost to the subscribers.

PUBLISHED WEEKLY at **$6.00** a year, Free of Postage.

"A vast amount of good reading at a merely nominal price."—*Boston Advertizer.*

BEST HOME AND FOREIGN LITERATURE AT CLUB PRICES.

For $7.75 The Living Age and Leslie's Weekly, or for $8.50 THE LIVING AGE and *Harper's Monthly;* or for $9.00 THE LIVING AGE and *Century;* or for $8.70 *Atlantic Monthly, Harper's Bazaar, or Harper's Weekly;* or for $8.00 THE LIVING AGE and any $3.00 **Magazine.**

THE LIVING AGE COMPANY,

P. O. Box, 5206, Boston.

XUM

Houghton, Mifflin & Company's Holiday Books.

The American Revolution.

By JOHN FISKE. *Illustrated Edition.* Containing 22 superb Photogravures of portraits and paintings, 15 Colored Maps and Plates, and 280 Text Cuts and Maps. 2 vols., 8vo. $8.00.

These volumes, which are of a very high order of value and interest, are profusely illustrated with superb portraits, maps, plans of battles, pictures of historic buildings and scenes, medals, facsimiles, etc. They are very handsome books, suitable for Holiday gifts.

Cape Cod.

By HENRY D. THOREAU. *Holiday Edition.* Illustrated with 100 water colors by Miss AMELIA M. WATSON. 2 vols., crown 8vo., very handsomely bound from designs by Mrs. WHITMAN, $5.00.

The great variety of the illustrations, the happy choice of subjects, and their high artistic character, make this a notable Holiday gift.

Friar Jerome's Beautiful Book.

By THOMAS BAILEY ALDRICH. Printed in black and red and bound in antique leather, handsomely stamped. Long 16mo, $1.50.

A Year in the Fields.

Eight of JOHN BURROUGHS's delightful papers, with 20 charming pictures from photographs, by CLIFTON JOHNSON. 12mo, gilt top, $1.50.

Nine Love Songs and a Carol.

By KATE DOUGLASS WIGGIN. Mrs. Wiggin has set to music ten lyrics by Herrick, Sill, Miss Mulock, Amelie Rives, Oscar Leighton, Ruth McEnery Stuart, and others. Small 4to, in decorative flexible binding, $1.25.

The Supply at Saint Agatha's.

By ELIZABETH STUART PHELPS. With Illustrations. Square 12mo, gilt top, $1.00.

An exceedingly good story in an attractive volume.

Harriet Beecher Stowe.

Her Writings, in a *New Riverside Edition.* From new plates. Thoroughly edited and rearranged, with a Biographical Sketch and Notes. With Portraits, Views of Mrs. Stowe's Homes, and other illustrations, on the engraved title-pages. In 16 vols., 12mo, handsomely bound, cloth, gilt top, $1.50 each. The set, $24.00; half calf, $48.00; half polished morocco, $56.00.

A handsome, every way desirable, edition of the writings of one of the greatest and most famous of American women.

Chapters from a Life.

By ELIZABETH STUART PHELPS, author of "A Singular Life," "The Gates Ajar," etc. With 24 portraits and other illustrations. 12mo, $1.50.

One of the most delightful books Miss Phelps has written, full of literary, personal, and biographical interest.

The Story of Aaron.

A Sequel to "Little Mr. Thimblefinger" and "Mr. Rabbit at Home." By JOEL CHANDLER HARRIS, author of the "Uncle Remus" books. With 25 illustrations by OLIVER HERFORD. Square 8vo, illuminated cover, $2.00.

Aaron can talk with animals; he tells the secret to the "Thimblefinger" children, and here are the very interesting stories they heard.

Authors and Friends.

By Mrs JAMES T. FIELDS. 12mo, artistically printed, $1.50.

Very interesting papers on Longfellow, Emerson, Holmes, Mrs. Thaxter, Mrs. Stowe, Whittier, Tennyson, and Lady Tennyson.

The Country of the Pointed Firs.

By SARAH ORNE JEWETT, author of "The Life of Nancy," "A White Heron," etc. 16mo, $1.25.

"If we were asked to point out the most delightful book relating to this section of country and its people published in this generation, we should unhesitatingly name The Country of the Pointed Firs."—*Boston Herald.*

Talks About Autographs.

By Dr. GEORGE BIRKBECK HILL, editor of "Boswell's Life of Johnson." With Portraits and Facsimiles. Square 8vo, $3.50; buckram, paper label, $3.50, *net.*

A very handsome book in which fifty famous persons are talked about wisely and delightfully in connection with their autographs.

A Little Girl of Long Ago.

By ELIZA ORNE WHITE, author of "Winterborough," "The Coming of Theodora," etc. A charming companion volume to Miss White's "When Mollie Was Six." With Cover Design and two other Illustrations. Square 12mo, $1.00.

Three Little Daughters of the Revolution.

By NORA PERRY, author of "A Flock of Girls," "The Youngest Miss Lorton," etc. With illustrations by FRANK T. MERRILL. Square 12mo, tastefully bound, 75 cents.

Sold by booksellers. *Sent postpaid by*

HOUGHTON, MIFFLIN & CO., BOSTON.

XUM

The Works of EDWARD E. HALE, D. D.

THE STORY OF CHRISTOPHER COLUMBUS. Illustrated. $1.00.

HOW THEY LIVED IN HAMPTON. 12mo. $1.00. Paper, 25 cents;

MY FRIEND THE BOSS. A Novel. It is a practical study of our social and political order. 12mo. Cloth, $1.00.

THE MAN WITHOUT A COUNTRY. School Edition. Cloth, 50 cents; board covers, 25 cents; paper, 20 cents.

CHRISTMAS IN NARRAGANSETT. Cloth, $1.00.

FORTUNES OF RACHEL. Cloth, $1.00.
"In this novel the author has seized upon that element of romance most characteristic of American life—its sudden changes and sharp contrasts."

OUR CHRISTMAS IN A PALACE. Cloth, $1.00.

NEITHER SCRIP NOR MONEY. Bound in white, 20 cents.

LIFE OF COLONEL JACK. By DANIEL DE FOE, often spoken of as the second Robinson Crusoe. The first edition was published in London, 1722. 50 cents. paper, 25 cents. "It is the best study we have of the system of white slavery in Virginia."

SERMONS FOR THE WINTER. Twenty-two sermons in one volume. $1.50.

EVERY DAY SERMONS. By Edward E. Hale, D. D. A tasty little volume. Gilt Cloth, 75 cents.

GEORGE TRUMAN KERCHEVAL'S INDIAN STORIES. Lorin Mooruck. Three Men of Wallowa. Samuel, the Arapahoe. By George Truman Kercheval. 12mo. In one volume. Cloth, 50 cents. Paper, 25 cents.

THE KING'S DAUGHTER. A Volume of Poems. By Rebecca Palfrey Utter. Extra binding, with gilt, 50 cents.

For sale by Booksellers. Sent post paid on receipt of price, by

J. STILMAN SMITH & CO.,

3 Hamilton Place, Boston, Mass.

☞ One of these books mailed free to every new subscriber to LEND A HAND, sending us $2.10, and making the *selection*.

XUM

MOTHER TOOK MURDOCK'S LIQUID FOOD

WHEN A BABY, AND SO DID I,

And we have ever since when exhausted or troubled with any disease, as it is absorbed, cleansing the system of disease by making new blood faster than any food can, as all others have to be digested. And all extracts are tonics and they leave the system, if weak, weaker than it was before taking after the effects are gone.

DO WE LOOK LIKE THAT?

Mothers, never change the food of an infan if it does not thrive; but give at each feeding five or more drops of Murdock's Liquid Food, and its lost or needed vitality will be restored in less than thirty days. It is invaluable when you are weaning the baby or when it is teething.

Any person that has any trouble in retaining their rood can be relieved if they will take *Murdock's Liquid Food*, as it restores the stomach so that it can digest any food.

Any lady that wishes to nourish her babe, can do so if she will take a teaspoonful of Liquid Food four times daily for six months. It will also build up her system so as to protect her from the diseases that Dr. Tanszky's lecture describes, as they all come from not being able to supply the waste made on the system.

If not kept by your druggist, we will deliver 12 ounces for $1.00, C. O. D., and pay express from Boston.

Save this and remember that to every paralytic or consumptive under medical treatment three months and no relief, we will give free one case of Liquid Food.

MURDOCK LIQUID FOOD CO.,
Boston, Mass.

Did You Ever Make Money Easy?

MR. EDITOR.—I have read how Mr. C. E. B. made so much money in the Dish Washer business and think I have beat him. I am very young yet and have had little experience in selling goods, but have made over eight hundred dollars in ten weeks selling Dish Washers. It is simply wonderful how easy it is to sell them. All you have to do is to show the ladies how they work and they cannot help but buy one. For the benefit of others I will state that I got my start from the Mound City Dish Washer Co., St. Louis, Mo. Write to them and they will send you full particulars.

I think I can clear over $3000 the coming year, and I am not going to let the opportunity pass. Try it and publish your success for the benefit of others.

J. F. C

Churning Done in One Minute.

I have tried the Lightning Churn, you recently described in your paper, and it is certainly a wonder. I can churn in less than one minute, and the butter is elegant and you get considerably more butter than when you use a common churn. I took the agency for the churn here and every butter maker that see it buys one. I have sold three dozen and they give the best of satisfaction. I know I can sell 100 in this township, as they churn so quickly, make so much more butter than common churns and are so cheap. Some one in every township can make two or three hundred dollars selling these churns. By addressing J. F. Casey & Co., St. Louis, you can get circulars and full information so you can make big money right at home. I have made $80 the past two weeks and I have never sold anything in my life before.

A FARMER.

A Wife Equal to a Gold Mine.

Will some of your readers give me a good recipe for making a cold starch? I am selling self-heating flatirons and iron a little at every house and have to use some starch every place and want to know how to make a good cold starch. My husband was in debt and I being anxious to help him, thought I would sell self-heating flatirons and I am doing splendidly. A cent's worth of fuel will heat the iron for 3 hours, so you have a perfected even heat. You can iron in half the time and no danger of scorching the clothes, as with the old iron, and you can get the most beautiful gloss. I sell at nearly every house, as the iron saves so much fuel everybody wants one. I make $1.50 on each iron and have not sold less than ten any day I worked. My brother is doing well and I think anyone can make lots of money anywhere selling irons. J. F. CASEY & CO., St. Louis, Mo., will start anyone in the business, as they did me, if you will address them.

MRS. A. RUSSELL.

A Good Wind Mill—Make it Yourself

I saw one of the People's wind mills which I saw recommended in your paper recently, it only cost me $9.40 and is a splendid mill, my well is deep, but it pumps it all right and with very little wind; the neighbors all like it, and I am a kind of a carpenter, I have agreed to put up nine mills already, on which I can make a nice profit, and there are many others for whom I can put up mills this fall. I don't see why every farmer should not have a wind mill, when they can make it themselves for less than $10; anyone can get diagrams and complete directions for making the wind mill by sending 18 two-cent stamps to pay postage, etc., to Francis Casey, St. Louis, Mo., and there can be dozens of them put up in any locality by anyone that has the energy to do so.

A FARMER.

DROPSY TREATED FREE

Cured with **Vegetable Remedies.** Have cured many thousand cases called hopeless. In ten days at least two-thirds of all symptoms are removed. Book of testimonials of cures and 10 days treatment FREE by mail. **Drs. Green & Sons,** Atlanta, Ga.

XUM